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4 **UNITED STATES DISTRICT COURT**
5 **EASTERN DISTRICT OF CALIFORNIA**

6 CALIFORNIA PARENTS FOR THE
7 EQUALIZATION OF EDUCATIONAL
8 MATERIALS, a California non-profit
corporation,

9 Plaintiff,

10 v.

11 KENNETH NOONAN, et al.,

12 Defendants.
13

Case No. 2:06-CV-00532-FCD-KJM

EXPERT REPORT OF NATHAN KATZ

14
15 I, Nathan Katz, certify that attached hereto is a true and correct copy of a report I
16 prepared on behalf of Plaintiff in this matter.

17 Dated, this ^{1st} day of September, 2008.

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20 Nathan Katz
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Is the caste system Hindu?

By Nathan Katz

This report is prepared pertinent to litigation in California about the depiction of Indian culture in textbooks.

I am professor of religious studies at Florida International University in Miami. I earned my Ph.D. in Religion, with a concentration in classical India, in 1979 at Temple University. I have held full time faculty appointments at Naropa University (1978-79), Williams College (1979-84), the University of South Florida (1984-94), and Florida International University (since 1994). I am the founding chair of FIU's department of religious studies, have been awarded four Fulbright grants for teaching and research in South Asia, and have written about 15 academic books and more than 100 articles. I was Finalist for the 2000 National Jewish Book Award and won the 2004 Vak Devi Saraswati Saman Award. I have provided expert testimony before courts in Florida, Colorado and California on a number of church-state issues, and have consulted with local governments and school boards about the presentation of religion in public curricula. A copy of my curriculum vita is included with this report.

I will address two central points.

1. I understand that in these textbooks, the caste system is presented as a specifically Hindu social system. I would argue against this view. Instead, my research leads me to conclude that the caste system is a basic social organizing principle in South Asia generally, and is not reducible to Hinduism. The basis for my view is that non-Hindu communities in India adhere to the caste system, just as do most Hindu communities.

2. A second point to be addressed is the role of purity and pollution among the world's religions. I understand that in the California textbooks, Hinduism is singled out as the one example among religions that is concerned about purity and pollution. This simply is not the case.

CASTE AMONG NON-HINDUS

After writing several books and many articles about Buddhism and Hinduism, around 1984 I became interested in Jewish communities in India, especially at Kochi in the State of Kerala. Since then, I have published half a dozen books about Jewish experience in India.[&] I am co-founder and co-editor of the *Journal of Indo-Judaic Studies*, an academic, peer reviewed journal, and in 2007 I published *Indo-Judaic Studies in the 21st Century* with Palgrave Macmillan,^{\$} a leading academic publisher. In general, I am regarded as the world's leading academic authority in the field of Indo-Judaic Studies and the study of Indian Jewish communities.

In the course of my research, I have considered the social organization of Indian Jewish communities in general, and of the oldest of these communities at Kochi, Kerala State, in particular. I have argued at considerable length, and in some of the most prestigious peer reviewed academic journals in the world,^{*} that one mechanism by which Jews became acculturated into South Indian society was by organizing themselves as a caste.

[&] *The Last Jews of Cochin: Jewish Identity in Hindu India*, with Ellen S. Goldberg, (Columbia: University of South Carolina Press, 1983); *Studies of Indian Jewish Identity*, editor (New Delhi: Manohar, 1995); *Who Are the Jews of India?* (Berkeley: University of California Press, 2000); *Kashruth, Caste and Kabbalah: The Religious Life of the Jews of Cochin*, (New Delhi: Manohar, 2005).

^{\$} *Indo-Judaic Studies for the Twenty-First Century*, edited by Nathan Katz, Ranabir Chakravarti, Braj M. Sinha, and Shalva Weil (New York: Palgrave Macmillan, 2007).

^{*} For example, I have made this point in articles in *the Journal of the American Academy of Religion* 57, 1 (Spring 1989):53-82, *Jewish Social Studies* 4, 2 (1990):199-238, *Studies in History* 21, 2, n.s. (2005): 127-145, *Journal of Ritual Studies* 4, 2 (1990):199-238, and elsewhere.

Not only were Kochi Jews considered as a caste and regarded themselves as such, they proliferated into endogamous subcastes – typical caste behavior. This pattern was based on a legal distinction between Jews by ancestry known in Hebrew as *meyuchasim*, and those who descend from manumitted and converted slaves, known as *meshuchrarim*. When foreigners arrived in Kochi, these legal subtleties were replaced with the terms “black” and “white,” eventually resulting in the adoption of this racial characterization by Kochi Jews themselves. But whether based upon a legal distinction or a racial misapprehension of that distinction, Kochi Jews would not intermarry, would not eat meat ritually slaughtered by the other group, would not count the others for their prayer quora in their synagogues, and came to deny synagogal honors to the other group. All of these behaviors, it must be emphasized, are contrary to Judaic law and practice and are a consequence of the community’s adoption of the caste system.

These points are explored in detail in “Jewish Apartheid and a Jewish Gandhi,”[^] wherein I borrow the appellation “apartheid” to describe the discriminatory practices that explicitly contravene Judaic Law (Halakhah), which does not permit discrimination against in-converts. In so doing, Kochi Jews since at least 1520 have been roundly criticized by leading rabbinic authorities from around the world.

In essence, there are two dominant approaches to caste in scholarly literature: the attributional and the interactional. The substantive approach was pioneered by French anthropologist Louis Dumont⁺ and holds that there are certain defining qualities that place a community within the caste hierarchy, and that these qualities reflect the principles of purity and pollution. Groups with similar qualities attain proximate positions in the hierarchy of castes. The interactive approach, proposed by sociologist McKim

[^] “Jewish Apartheid and a Jewish Gandhi,” with Ellen S. Goldberg, *Jewish Social Studies* 50, 3-4 (1988/1993):147-176

⁺ Louis Dumont, *Homo Hierarchicus: The Caste System and Its Implications* (Chicago and London: University of Chicago Press, 1980).

Marriott,[%] focuses on ritualized exchanges –especially food exchanges-- between groups, rather than on inherent qualities. I have argued at length that by either criterion, the Jews of Kochi form a caste within the framework of Kerala’s caste system.[!]

In order to understand this practice of the caste system among Kochi Jews, I sought parallel patterns in two directions. First, I looked at other extrinsic religious communities in Kerala, namely Christians and Muslims, and I also looked at Jewish communities in other regions of India, especially those known as Bene Israel of Maharashtra State. My findings were unambiguous in both cases.

South Indian Christians and Muslims also organize themselves as castes and also proliferate subcastes.^{**} And a number of sources describe the practice of untouchability among Indian Muslims and Christians.^{\$\$\$}

The Jews of Maharashtra like to Jews of Kochi, also organized themselves as a caste and proliferated subcastes. They adopted (or were ascribed) a caste name of *shanwar teli* (“Saturday oil pressers, which distinguished them from local Muslims known as *juma teli*, “Friday oil pressers) and developed “white” and “black” subcastes (*gora* and *kala*, terms which were unrelated to skin color but had to do with ancestry issues).^{^^}

[%] McKim Marriott, “Interactional and Attributional Theories of Caste Ranking,” *Man in India* 39, no. 2 (1959):92-107

[!] *The Last Jews of Cochin*, pp. 195-219.

^{**} The point that Muslims and Christians in India adhere to the caste system is well known and is treated in other reports submitted pertinent to this litigation. I have reviewed the evidence in *The Last Jews of Cochin*, pp. 126-160.

^{\$\$\$} See, for examples, <http://www.flonnet.com/fl2009/stories/20030509002609300.htm> (bates stamped CAPEEM EXP. 000001-000007), <http://www.hindu.com/2008/03/17/stories/2008031758781000.htm> (bates stamped CAPEEM EXP. 000008-000009), and <http://www.rediff.com/news/2003/mar/06bihar.htm> (bates stamped CAPEEM EXP. 000010-000011).

^{^^} This is discussed in my work, *Who Are the Jews of India?*, pp. 90-125.

My argument is simple and is based on empirical data. The argument is that if non-Hindu communities South Asia practice the caste system, then that system could not be said to be exclusively Hindu. The empirical data are amply demonstrated in scholarly literature, unambiguously demonstrating that Jewish, Muslim and Christian communities in India adhere to the caste system. Therefore, the caste system could not be rightly understood as specifically Hindu.

PURITY AND POLLUTION

We find sustained and serious concern about purity/pollution in Judaism, not only of the First and Second Temple periods, but also as practiced today. The biblical book of Leviticus evidences a central concern about purity and pollution, as is well known.

In ancient times, there were many sources of pollution, death being the primary one. And the Talmud book, *Tractate Yoma*, revolves around extended discussions of the “red heifer” sacrifice, which during the eras of the First and Second Temples was the central rite for removing the pollution associated with death from the nation of Israel.^{###} This concern continues from ancient through contemporary times. Even today, Judaic hereditary priests known as *kohanim*—who are required to maintain higher standards of purity than Israel as a whole-- are prohibited from subjecting themselves to the polluting power of a corpse to the extent that a *kohen* may not even attend the funeral of a parent.

There remain purity/pollution concerns in contemporary Judaism pertaining to menstruation and childbirth as well. These concerns – *tuma* (pollution) and *tahara* (purification) - *Tractate Niddah*, a major work of the Talmud, for example, focuses on women’s ritual impurity. Today, avoidance of this type of pollution is carried so far that if an ritually impure woman touches her husband, then that impurity can be imparted by him to anyone he might touch. In Judaic law, such pollutions may be transferred by contact as far as three persons—a concept very similar to ritual impurity in Hinduism.

^{###} See Jacob Neusner, *The Idea of Purity in Ancient Judaism* (Leiden: Brill, 1972).

Priests of the Shinto religion of Japan evidence similar purity/pollution concerns; in fact, most of the world's very old religions (those we classify together as "primal," as well as Zoroastrianism and traditional Chinese religions) evidence similar scruples. In fact, Zoroastrian codes of priestly purity and the notion that death is the ultimate source of all pollution, may be the source of similar codes in both Judaism and Hinduism.

Even an elementary familiarity with the world's religions makes perfectly clear that purity and pollution concerns are by no means unique to Hinduism. These are dominating issues in all of the world's ancient religions, and remain issues among the newer ones.

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Education

Ph.D. 1978	Temple University	Religion
M.A. 1975	Temple University	Religion
A.B. 1970	Temple University	English

Other education

1998-2005	Agudas Yisroel in America	Certificate, Daf Yomi
1976-78	Vidyalankara University (Sri Lanka) Pali	
1974-76	University of Pennsylvania	Sanskrit, Tibetan
1974	Naropa Institute	Tibetan
1973	Namgyal Institute of Tibetology	Tibetan

Fields of expertise

Research: Indo-Judaic Studies, South Asian religions; Judaism; Buddhism in India, Tibet, Sri Lanka; Jews of India; Cultural links between Indic and Judaic civilizations.

Teaching: History of religions (methods; comparative mysticisms; religion and society/politics/ethnicity); Buddhism; Hinduism; Judaism; World religions.

Departments: Religious studies; Anthropology; Area studies (including Asian, International, Jewish, Ethnic studies); Philosophy.

Academic appointments

1994 -	Florida International University Professor of Religious Studies Director, Center for the Study of Spirituality, 2004 -. Charter Chair, Dept. of Religious Studies, 1995-2004. Charter Chair, Jewish Studies Program, 1994-95.
1984-94	University of South Florida Professor of Religious Studies, 1990-94 Assoc. Prof., 1986-90; Asst. Prof., 1984-86. Coordinator of South Asian Studies, 1991-94 Director of Graduate Religious Studies, 1989-91 Coordinator of Judaic Studies, 1988-90

Affiliated Professor of Anthropology, International Studies,
and Secondary Education, 1992-94
1979-84 Williams College, Assistant Professor of Religion
1978-79 Naropa Institute, Core Faculty in Buddhist Studies

Administrative experience

2004- Director, FIU Center for the Study of Spirituality
1996- FIU Asian Studies Coordinating Committee; curriculum committee
chair, 1996-97; dir. of South Asia Initiative, 2002-.
1995-2004 Charter Chair, FIU Department of Religious Studies
1995- Co-editor, *J. of Indo-Judaic Studies*
1994- FIU Jewish Studies Coordinating Committee; Charter chair, 1994-95.
1994-95 Chair, FIU Search and Screen Committee
1991-94 Coordinator, USF South Asian Studies Program
1992-93 Vice-chair, USF Graduate Council; Member, 1989-93
1989-91 Director, USF Graduate Religious Studies
1989 Western Association of Schools and Colleges accreditation team
1988-90 Coordinator, USF Judaic Studies; Member, 1985-88.
1981-2007 Editorial board, *The Tibet Journal*
1979 Chair, Naropa Institute Search Committee

Other positions

4-5/2005 Visiting Scholar, Center for Advanced Jewish Studies, Shalom
Hartman Institute, Jerusalem
11-12/2004 Visiting Scholar, Centre for Advanced Historical Studies, Jawaharlal
Nehru Univ., New Delhi
2004 - Consulting Academic Dean, Chaim Yakov Shlomo College of
Jewish Studies, Surfside, FL.
2003- Adjunct Professor of Hinduism, Hindu University of America (Orlando
FL)
1994-99, Faculty, The Florida Center for Teachers of the Florida
2001-06 Humanities Council
1992-94 Instructor, Tampa Rabbinic Association Institute of Jewish Studies
1989, 1990 Visiting Professor, Rutgers Univ. (summers)
1983-84 Visiting Lecturer, Univ. of Peradeniya (Sri Lanka)
Sum. 1980 Visiting Faculty in Buddhist Studies, Naropa Institute
1975-79 Adjunct in Religion/Philosophy, Rutgers Univ., LaSalle Univ.;
Community College of Philadelphia
1974-76 Teaching Assistant in Religion, Temple Univ.
1971-72 Lecturer in English, Kabul Univ. (Afghanistan) and U.S.I.S.
English Language Institute

Grants

P.I., book completion award, Hindu American Foundation, 2007. \$5,000.
Co-P.I. project grant: "The Layering of Scripture: Judaic and Muslim Exegetical Traditions,"
public seminar series. \$2,000. Florida Humanities Council; \$5,000 Jack D.
Gordon Institute. 2006-07.

FIU Sabbatical Award, Spring 2005.

P.I., Planning grant to establish linkage between FIU and Mahendra Sanskrit Univ., Nepal. 2002-03. \$5000. Potamkin Family Foundation.

P. I., Conference on "A View from the Margin: The State of the Art of Indo-Judaic Studies," Oxford Centre for Hebrew and Jewish Studies, U.K. July 2-6, 2002. \$28,000

Green Family Foundation, Kashi Church Foundation. Potamkin Family Foundation.

FIU faculty development grant-in-aid, 1999.

FIU faculty development grant-in-aid, 1998.

Florida-Israel Institute research grant, 1996.

Fulbright Professorship (Sri Lanka), 1993. [declined]

USF Research and Creative Scholarship Award, 1991.

Fulbright Professorship (Sri Lanka), 1991 [declined].

USF and Creative Scholarship Award, 1990.

P.I., "A Religious History of Tampa Bay," 1989-90. Florida Endowment for the Humanities. \$16,600.

USF Research and Creative Scholarship Award, 1988-89

USF President's Council Award (India), 1986-87

Fulbright Senior Research Fellow (India), 1986-87

USF Faculty Foreign Travel Award (Thailand), 1985

Adsit fellow (Sri Lanka and India), 1983-84

American Council of Learned Societies travel grant (Austria), 1981

Fulbright Dissertation Fellow (Sri Lanka), 1976-78

Fellow, Dissertation Fellow, Scholar, Temple Univ., 1973-78

Academic Honors & Awards

2008 Veda Vidya Mitra Award, World Association for Vedic Studies (June 29, 2008).

FIU Faculty Award for Excellence in Research, 2005.

2004 "Vak Devi Saraswati Samman" Award "presented to Professor Nathan Katz in appreciation for and recognition of his in depth Indological studies and promotion of spiritual traditions of India," by Shaktivad Sanasthan and Madhyama Pratipada Patrika, India, Shivaratri (Feb. 18, 2004).

FIU Faculty Award for Excellence in Service, 2001.

Finalist, 2000 National Jewish Book Award (Sephardic Studies category).

President's Award for Achievement and Excellence, FIU, 1999.

"Master Teacher," Florida Humanities Council-Florida Center for Teachers, 1994, 1995, 1996, 1997, 1998, 1999, 2001, 2002, 2003, 2004, 2005, 2006

FL State University System Teaching Incentive Program Award, 1994.

The Last Jews of Cochín was featured as the NOTA BENE selection for the week of March 24, 1993, by *The Chronicle of Higher Education*.

Named one of USF's top professors in *Tampa Tribune* story, "USF: Dreams of Greatness" (April 26, 1992):1, 6-7.

USF Scholar of the Year Award, Phi Kappa Phi, 1990.

Ph.D. awarded "with distinction," Temple Univ., 1978

Community Awards

“Lifetime Commitment to Spiritual Service Award,” Art of Living Foundation (Feb. 13, 2007).

“Lifting Up the World with a Oneness-Heart: Honouring Individuals of Inspiration and Dedication.” Presented for contributions toward interfaith understanding by Sri Chinmoy Center, New York City, Sept. 8, 2004.
1998 *Kesser Shem Tov* Award, Congregation Ohr Chaim, Miami Beach.

Profiles

“Cochin Kosher: The fragrant foods of India’s Jews,” by Linda Bladholm, *Miami Herald* (June 8, 2006).

“Scholar envisions study of spirituality as a cultural force,” by Alexandra Alter. *Miami Herald* (Sept. 24, 2005).

“Nathan Katz, Inspirational Academic,” by Sorah Dubitsky. *Miracle Journeys* 8, no. 2 (Miami, Mar.-Apr. 2004), pp. 8-9, 29.

“Professor Nathan Katz’s Contribution to Indology,” by Chaman Lal Raina. Pamphlet, Shaktivad Sanastha (Miami, Feb. 18, 2004).

“Portrait of a Florida Public Scholar,” on “Florida Reports,” Florida Public Radio, 2000.

“Nathan Katz: Searching for a Connection,” by Roger F. Wyman, *Florida International University Magazine* (Miami, Summer 1997), pp. 23-25.

“Near Extinct Jewish Community Chronicled by USF Scholar,” *USF Magazine* 35, 3 (Tampa, Summer 1993)

“The Exaltation of Two Exiles: A Journey to India to Meet the Dalai Lama,” by Rodger Kamenetz, *USF Magazine* 33, 1 (Tampa, Feb. 1990):10-13.

“The Last Jews of Cochin: A USF Professor and his Wife Chronicle the Remaining Days of a Centuries-Old Community in India,” *USF Close Up Magazine* 30, 1 (Tampa, Spring 1988): 4C-5C.

Miscellaneous

"Talent" for 5-part video lecture series, "Reconnecting East and West: Judaism and Eastern Religions," Summit Productions, 1996.

Featured in Rodger Kamenetz's best-seller, *The Jew in the Lotus* (HarperCollins, 1994).
Appeared in film, same title (1998).

Delegate to Tibetan-Jewish dialogue hosted by H. H. the Dalai Lama, Dharamsala, India, Oct., 1990.

Work has been translated into Flemish, Polish, Korean, Serbo-Croatian, Kannada, Hindi, Hebrew, Portuguese, Spanish.

Bibliography

Books

The Sacred Table – A Spritual Travelogue (in press)

A Year with the Jews of India. Photographs and narrative by Ellen S. Goldberg, Text by Nathan Katz (New Delhi, Shrada Publishers, forthcoming).

A Bibliography about Indo-Judaic Studies, 1755-2005, with Frank Joseph Shulman (Saskatoon, University of Saskatchewan Press, and Society for Indo-Judaic Studies, in progress).

- Indo-Judaic Studies in the Twenty-First century: A View from the Margin*, editor-in-chief/co-author (New York, Palgrave Macmillan, April 2007).
- A Jewish King at Shingly: The Story of the Jews of Cochin*, with Ellen S. Goldberg (New Delhi, Manohar, 2008, in press).
- Kashrut, Caste and Kabbalah: The Religious Life of the Jews of Cochin*, with Ellen S. Goldberg (New Delhi, Manohar, 2005).
- Who Are the Jews of India?* (Berkeley, Los Angeles and London, University of California Press, 2000). **Finalist for 2000 National Jewish Book Award (Sephardic Studies category).**
Winner of 2004 Vak Saraswati Samman Award.
- Studies of Indian-Jewish Identity*, editor and co-author (New Delhi, Manohar, 1995 [2nd ed., 1999]).
- The Last Jews of Cochin: Jewish Identity in Hindu India*, with Ellen S. Goldberg. Foreword by Daniel J. Elazar (Columbia, SC, Univ. of South Carolina Press, 1993).
- Ethnic Conflict in Buddhist Societies: Sri Lanka, Thailand and Burma*, co-editor and co-author (London, Frances Pinter Publishers, 1988).
- Buddhist and Western Psychology*, editor and co-author (Boulder, CO, Prajña Press/ Shambhala, 1983).
- Buddhist Images of Human Perfection: The Arahant of the Sutta Pitaka Compared with the Bodhisattva and the Mahasiddha* (Delhi, Motilal Banarsidass, 1982; 2nd ed. 1989; 3rd ed. 2004).
- Buddhist and Western Philosophy*, editor and co-author. Foreword by H. H. the Dalai Lama (New Delhi, Sterling, 1981).

Monographs, Edited Journals, Catalogues, etc.

- Western Religions and Tibet*, editor and co-author (Dharamsala, Tibet Journal 16, 4 1992).
- Tampa Bay's Asian-Origin Religious Communities* (Tampa, National Conference of Christians and Jews, "A Religious History of Tampa Bay" Research Reports no. 1, 1991).
- Tibetan Social Philosophy*, editor and co-author (Dharamsala, Tibet Journal 11, 4 1986).
- Meanderings of the Wheel of the Dhamma: A Comparative Study of Some Buddhist Missions* (Kandy, Buddhist Publication Society, Wheel Series 257, 1978).
- Tibetan Buddhism* (New Haven, CT, Yale Divinity School, Visual Education Series, 1974).
- Afghan Legends: A Textbook in Reading English as a Second Language* (Kabul, U.S. Information Service, 1972).

Reports

- Report, "Is the caste system Hindu?" for the Eastern District of California, in re. CAPEEM vs. Kenneth Noonan et. al., August 31, 2008.
- Report for South County District Court, Deerfield Beach, Florida, on religious observance of the intermediate days of Jewish festivals. Oct. 5, 2006.
- Report for Superior Court of the State of California, County of Sacramento, in re Hindu American Foundation v. California State Board of Education, regarding portrayal of Hinduism in proposed school textbooks, 2006.
- Affidavit submitted to U.S. Immigration Review Court, Denver, CO, on behalf of a Pakistani Jew seeking asylum in the U.S.A., Dec. 22, 2005.

Report for the Jewish Agency for Israel, Jerusalem, on community of Jews in northern Pakistan, 1999.

Report for U.S. District Court, Southern District of Florida, Northern Division (Palm Beach), on memorial practices in Florida religions, pursuant to Case No. 98-8054-CIV, *Warner, et. al., v. City of Boca Raton*, 1999.

Scholarly Articles in Refereed Journals

"The Ethics of Malabar's Pepper Mart: A Rabbinic Responsa," with Zvi Zohar. (forthcoming)

"Facetas de relação entre Budismo e Judaísmo" / "Facets of the Relationship between Buddhism and Judaism." *Revista de Estudos da Religião- REVER* (São Paulo, Pós-Graduação em Ciências da Religião, número junho, 7, 2007), pp. 128-137,

"The Jews, Israel, and India," with Manfred Gersteinfeld. *Changing Jewish Communities* 2 (Jerusalem Center for Public Affairs, 15 November 2005).

"The Historical Traditions of the Jews of Kochi." *Studies in History* 21, 2, n.s. (New Delhi, Thousand Oaks and London) (2005), pp. 127-145.

"A Bibliography on Indian Jewry, Part V: Publications from 2001," (with Frank Joseph Shulman). *J. of Indo-Judaic Studies* 7-8 (2004-05): 100-105.

"A Bibliography on Indian Jewry, Part IV: Publications from 2000," (with Frank Joseph Shulman). *J. of Indo-Judaic Studies* 6 (2003): 79-84.

"A Bibliography on Indian Jewry, Part III: Publications from 1999," (with Frank Joseph Shulman). *J. of Indo-Judaic Studies* 5 (2002):73-80.

"The Identity of a Mystic: The Case of Sa'id Sarmad, a Jewish-Yogi-Sufi Courtier of the Mughals." *Numen: International Review for the History of Religions* 47 (2000):142-160. Reprinted in *Journal of Indo-Judaic Studies* 7-8 (2004-05): 84-99. Reprinted in *Sufism: Critical Concepts in Islamic Studies*, ed. by Lloyd Ridgeon (London, Routledge, 2008), vol. 2, pp. 142-160.

"A Bibliography on Indian Jewry, Part II: Publications from 1998," (with Frank Joseph Shulman). *J. of Indo-Judaic Studies* 3 (2000):121-126.

"From Legend to History: India and Israel in the Ancient World," *Shofar: An Interdisciplinary J. of Jewish Studies* 17, 3 (1999):7-22.

"A Bibliography on Indian Jewry, Part I: Publications from 1993-1997," (with Frank Joseph Shulman). *J. of Indo-Judaic Studies* 2 (1999): 113- 135.

"How the Hindu-Jewish Encounter Reconfigures Interreligious Dialogue." *Shofar: An Interdisciplinary J. of Jewish Studies* 16, 1 (1997):28-42. Popular version: "The Hindu-Jewish Encounter and the Future." In *The Fifty-eighth Century: A Sourcebook* [Zalman Schachter Festschrift], ed. by Shohama Wiener (Northvale, NJ, Jason Aronson, 1996):331-343.

"Understanding Religion in Diaspora: The Case of the Jews of Cochin." *Religious Studies and Theology* 15, 1 (1996):5-17.

"Leaving Mother India: Reasons for the Cochin Jews' Migration to Israel," with Ellen S. Goldberg. *Population Review* 39, 1 & 2 (1995):35-53.

"The Judaisms of Kaifeng and Cochin: Parallel and Divergent Styles of Religious Acculturation." *Numen: International Review for the History of Religions* 42 (1995):118-140. Abridged in Jonathan Goldstein, ed., *The Jews of China* (2 vols., Armonk NY, M. E. Sharpe, 1999):120-138. Revised in Roman Malek, ed., *From*

- Kaifeng... to Shanghai – Jews in*
Monumenta Serica Monograph Series
- China* (Sankt Augustin, Germany, XLVI, 2000):173-192.
- "The Sephardi Diaspora in Cochin, India." *Jewish Political Studies Review* 3, 3-4 (1993):97-140.
- "Jewish 'Apartheid' and a Jewish Gandhi," with Ellen S. Goldberg. *Jewish Social Studies* 50, 3-4 (1988/1993):147-176. Reprinted: *Ethnic Studies Report* 10, 2 (July 1992):18-35
- "Perfection without God: A View from the Pali Canon." *Studies in Formative Spirituality* 14, 1 (1993):11-22.
- "The Synagogues of South India." *Arts of Asia* 23, 1 (Jan.-Feb. 1993):131- 134.
- "Contacts between Jewish and Indo-Tibetan Civilizations through the Ages: Some Explorations." *Tibet Journal* 16, 4 (1991):90-109. Reprinted: "Contacts between Jewish and Indo-Tibetan Civilizations through the Ages." *Judaism* 43, 1 (Winter 1994):46-60. Reprinted: "Contacts Between Jewish and Indo-Tibetan Civilizations." *Points East* 8, 1 (1994):1, 5-10.
- "The Jewish Secret and the Dalai Lama - A Dharamsala Diary." *Conservative Judaism* 43, 4 (1991):33-46. Revised: "A Meeting of Ancient Peoples: Western Jews and the Dalai Lama of Tibet." *Jerusalem Letter* 113 (1 March 1991):1-8.
- "The Ritual Enactments of the Cochin Jews: The Powers of Purity and Nobility." with Ellen S. Goldberg. *J. of Ritual Studies* 4, 2 (1990):199-238. Revised: "The Ritual Enactments of Indian Jewish Identity of the Cochin Jews." In Nathan Katz, ed., *Studies of Indian Jewish Identity* (New Delhi, Manohar, 1995):15-51.
- "Asceticism and Caste in the Passover Observances of the Cochin Jews" with Ellen S. Goldberg. *J. of the American Academy of Religion* 57, 1 (Spring 1989):53-82. Reprinted: Southeast Council Association of Asian Studies *Annals* 10 (1989):99-113. Also reprinted: *Ethnic Studies Report* 7, 1 (1989):58-70.
- "The Last Jews in India and Burma" with Ellen S. Goldberg. *Jerusalem Letter* 101 (15 Apr. 1988):1-8.
- "Social and Political Attitudes of Sri Lankan Monks: An Empirical Study" with F. Robert Stiglicz. *South Asia Research* 6, 2 (Nov. 1986): 159-180.
- "Prolegomena to the Study of Tibetan Social Philosophy." *Tibet Journal* 11, 4 (Winter 1986):3-7.
- "The Golden Rock Temples of Dambulla" with Ellen S. Goldberg. *Arts of Asia* 16, 4 (July-Aug. 1986):69-76. Expanded: "The Golden Rock Temples of Dambulla: Their Role in Sinhalese Buddhism and Nationalism" with Ellen S. Goldberg. Southeast Conference Assn. For Asian Studies *Annals* 7 (1986):85-93.
- "Tamils en Sinhalezen" *Inforiënt Dossier* (Katholieke Universiteit Leuven), trans. into Flemish by P. Willems. 4, 2 (1984):12-17.
- "*Prasanga* and Deconstruction: Tibetan Hermeneutics and the *Yana*." *Philosophy East and West* 34, 2 (1984):185-204. Alternate version: "Tibetan Hermeneutics and the *Yana* Controversy," *Wiener Studien zur Tibetologie und Buddhismuskunde* 11,2 (1983):107-30
- "Boeddisme en politiek in Sri Lanka" *Inforiënt Dossier* (Katholieke Universiteit, Leuven), trans. into Flemish by L. de Brabandere, 3, 2 (1983).
- "'Academic Neutrality' and Contemporary Tibetan Studies." *Tibet Journal* 8, 4 (1983):6-9.
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- Marxism." *Knjizevna* (Literary Word") 207 (March 3, 1983).
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Academic Papers & Formal Lectures

- "Indo-Judaic Studies in the 21st Century." Panel at annual meeting of the American Academy of Religion about my 2007 book. Chicago, Nov. 3, 2008.
- Moderator and panelist, "Preserving G-d's Creation," at the Governor's Climate Change Summit, Miami, June 25, 2008.

- "Hindu Americans and Jewish Americans." A talk at Dharma Summit 2007, Hindu Collective Initiative, Univ. Of Central Florida, Dec. 16, 2007.
- "Buddhist-Jewish Relations." Invited paper, conference on "Buddhist Attitudes to Other Religions." Univ. of Salzburg, Austria. June 8-11, 2007.
- "Spirituality as a Vital Factor in the Practice of Law," in "Symposium on Moral Conscience in Business and Law," FIU College of Law, Feb. 15, 2007.
- Moderator/panelist, "Workshop on Hindu-Buddhist Bioethics," Hindu University of America and Univ. of Central Florida, Orlando, Nov. 3, 2006.
- "Globalization and Spirituality." 2006 Honors Program Lecture, Barry Univ., Miami FL, Feb. 2, 2006; at Williams Island Cultural Society, Aventura, FL, May 10, 2006.
- "Hinduism and Buddhism in the Eyes of the Rabbis." A paper read at a conference on "Towards a Contemporary Jewish Theology of World Religions," sponsored by the Elijah Institute (Jerusalem) and held at the Univ. of Scranton, June 21-23, 2005.
- "Changing Jewish Communities in South and Southeast Asia." Invited talk, Jerusalem Center for Public Affairs, April 12, 2005.
- "Maya, Lila, and Bachirat: Creation Myths of Hinduism and Judaism and Their Implications." A talk at Maharshi Dayanand Saraswati University, Ajmer, India. Nov. 23, 2004; at Vishnu-Shiva Temple, Davie, FL, Oct. 29, 2006.
- "The Three Guiding Principles of Judaism." A talk at Sophia College, Ajmer, India. Nov. 23, 2004.
- "The Historical Traditions of the Jews of Kochi." A talk at the Centre for Historical studies, Jawaharlal Nehru University, New Delhi, Nov. 17, 2004; read at international conference on "Jewish Heritage of Kerala," Shree Shankaracharya University of Sanskrit, Kochi, Feb. 20-23, 2006.
- "The Fall and Rise of Indo-Israeli Relations." A talk in a symposium on "India and Israel: A Decade of Diplomacy," at Florida International University, Miami, Nov. 2, 2003; Columbia Univ., New York, March 29, 2006. Florida Atlantic Univ., Boca Raton FL, Apr. 5, 2006. FIU Middle East Society, Jan. 13, 2009.
- "India and Israel throughout the Ages," A talk in the Young Israel of Miami Beach-FIU Lecture Series. March 23, 2003.
- "Indo-Judaic Studies and Its Implications." A talk at the Centre for Historical Studies, Jawaharlal Nehru Univ., New Delhi. Oct 31, 2002.
- "Judaic Conceptions of Kingship, with Reference to Hinduism." A talk at a seminar on "Kingship in the World's Religions," Royal Nepal Academy, Kathmandu. October 30, 2002.
- "The State of the Art of Hindu-Jewish Dialogue." Read at international research conference, "A View from the Margin: the State of the Art of Indo-Judaic Studies," Oxford Centre for Hebrew and Judaic Studies, U.K., July 1-4, 2002.
- "Buddhism and American Judaism: Interreligious Enrichment or a 'Twain Crash?'" A talk at Christopher Newport Univ., Newport News, VA, Oct. 23, 2001. Keynote talk at annual meeting of Association of Jewish Librarians, Toronto, June 18 2003.
- "Inter-and Intra-Faith Understanding in a Changing World." Welcome address at the 6th international congress of The International Society for the Intercommunication of New Ideas, FIU, August 16, 2001.
- "Religious Pluralism and Chongsan's 'Ethics of Triple Identity' with Perspectives from the Buddha and Ashoka Maurya." Paper read at a conference on "The Future Society

and Religion" at Wonkwang University, Iksan City, Korea, Sept. 21-22, 2000.

Respondent, panel on religious issues before the Israeli Supreme Court, conference on Israeli Law and Society, sponsored by Univ. of Miami Law School, Miami Beach, May 25, 2000.

"Religion and Nationalism in Modern South Asia." A talk at Florida Atlantic University, Mar. 7, 2000; repeated at Florida Atlantic University, Feb. 5, 2002.

"Jews in Pakistan? Human Rights and a Scholar's Puzzle." A talk in the FacultyLunchtime Lecture Series, FIU, Nov. 18, 1999.

Faculty, Conference on Alternatives in Jewish Education, Ohio State University, Aug. 8-12, 1999.

Participant, Liberty Fund seminar on "Liberty in the Ancient Near East," Big Sky MT, June 19-22, 1999.

"Religion, Politics and Identity in South Asia." A talk at Florida Atlantic University, Feb. 9, 1999.

"Buddhism and American Judaism." A talk at Trinity College, Hartford CT, Nov. 6, 1998.

"Identity Transformed: The Bene Israel Jews of Mumbai and Environs." A talk at Trinity College, Hartford CT, Nov. 5, 1998.

"Identities and Alliances of Sa'id Sarmad, a Jewish-Yogi-Sufi Courtier of Mughal India." Read at the annual meeting of the American Academy of Religion, New Orleans, Nov. 23-25, 1996.

"Boundaries Without, Boundaries Within: Reflections of Hindu Purity Codes among the Jews of Cochin." Read at the annual meeting of the Association for Jewish Studies, Boston, Dec. 19, 1995.

"Minorities under Mughal Rule in India." A talk at Florida Atlantic Univ., Boca Raton, Nov. 28, 1995.

"Religion in the Diaspora: Models, Metaphors and Mechanisms of Acculturation Suggested by the Case of the Jews of Cochin." Address on the occasion of the tenth anniversary of the Dept. of Religious Studies at the Univ. of Saskatchewan, Saskatoon, March 10, 1995; at University of Denver, Feb. 23, 2000; at Univ. of Cincinnati, Mar. 9, 2000; read in absentia at the International Assn. for the History of Religions conference, Durban, South Africa, August 3, 2000; at State Univ. of New York at Stony Brook, Mar. 30, 2006.

"The World According to Hinduism." An address in "India: Diverse, Divine, Divided," a symposium at USF-St. Petersburg, Feb. 24, 1993; at Florida Institute of Technology, Melbourne, Feb. 19, 1998; to "Miamintelligence" (civic organization), April 2, 2003.

"Exile in Comparative Perspective: Tibetan and Jewish Experiences." A talk in the Earl Hall Society Lecture Series, Columbia Univ., Dec. 7, 1992.

"How the Hindu-Jewish Encounter Reconfigures Interreligious Dialogue." A paper read at the annual meeting of the AAR, San Francisco, Nov. 21- 25, 1992; at Penn State Univ., Oct. 23, 1995; at Yakar Institute, co-sponsored by Israeli Interfaith Assn. and Indo-Israeli Friendship Society, Jerusalem, July 28, 1999; at Society for Indian and Comparative Philosophy conference on "The Spirit of the Orient and Judaism," Elon College, NC, Mar. 28, 2000.

- "The Judaisms of Cochin (India) and Kaifeng (China), Parallels and Divergences." Invited paper, conference on "Jewish Diasporas in Perspectives," Fairbank Center for University, Aug. 16-18, 1992. Invited Institut Monumenta Serica, 1997. China: Comparative and Historical East Asian Research, Harvard paper, conference on the Jews of China, Sankt-Augustin, Germany, Sept. 22-26, 1997.
- "Asian Religious Communities in Tampa Bay." A presentation in "A Religious History of Tampa Bay" series, sponsored by the Florida Endowment for the Humanities, USF-Tampa, Mar. 11, 1991.
- "The Ritual Enactments of the Cochin Jews: Establishing Jewish Identity in Hindu India." A paper read at a panel on "Indian-Jewish Identity" at the annual meeting of the AAR, New Orleans, Nov. 17-20, 1990; at Univ. of Pittsburgh, Oct. 31, 1995; at Univ. of Kansas, Apr. 21, 1998.
- "Buddhism and Depth Psychology," keynote speaker, "Buddhism and Psychotherapy" colloquium, sponsored by the Triangle East Asia Colloquium at The National Humanities Center, NC, Oct. 28, 1989.
- "Purity, Passover and Power in Cochin." Invited paper, conference on "ritual and power" at the University of California, Santa Barbara, May 21-22, 1988.
- "Asceticism and Caste in the Passover Observances of the Cochin Jews." A paper read at the annual meeting, Southeast Council AAS, University of North Carolina-Charlotte, Jan. 14-16, 1988; invited paper at conference on "Ascetics and Asceticism in India," Univ. of Florida, Gainesville, Feb. 13-16, 1988; read at the Univ. of New Orleans, March 14, 1988; read in religious studies colloquium, USF, Mar. 28, 1988; read at the annual meeting of the AAR, Chicago, Nov. 18-22, 1988.
- "From Paradise to Bloodbath: Sri Lanka's Ethnic Crisis." A lecture in the *Lunch With A Genius* series, USF College of Arts & Letters, Tampa, Oct. 29, 1987.
- "Cochin Jewry in 1987." A lecture at The Hebrew Univ., Jerusalem, June 25, 1987.
- "'Micro-Minorities' and Cultural Persistence: The Case of the Cochin Jews." A workshop at the International Centre for Ethnic Studies, Kandy, Sri Lanka, May 4, 1987.
- "Jewish Philosophy of History." A talk in the Philosophy Forum, Univ. of Peradeniya, Sri Lanka, May 1, 1987.
- "Sri Lankan Monks on Ethnicity and Nationalism." Read at the "Asian Regional Workshop on Minorities in Buddhist Polities," sponsored by the International Centre for Ethnic Studies (Kandy, Sri Lanka), Chulalongkorn Univ. (Bangkok), and United Nations Univ. (Tokyo), held in Bangkok, Thailand, June 25-28, 1985; at the annual meeting, Southeast Council AAS, North Carolina State Univ., Raleigh, Jan. 17-18, 1986.
- "The Golden Rock Temples of Dambulla: Their Role in Sinhalese Buddhism and Nationalism," with Ellen S. Goldberg. Read at the annual meeting, Southeast Council, AAS, Duke Univ., Jan. 18-19, 1985; at Rollins College, Winter Park, FL, Apr. 28, 1985; at the Honolulu, HI, June 20, 1985; at the Kathmandu, Nepal, Sept. 10, 1986.
- "Social and Political Attitudes of Contemporary Sri Lankan Monks," with F. Robert Stiglicz. Read at the annual meeting of the AAS, Philadelphia, Mar. 22-24, 1985.
- "Buddhism and Political Philosophy in Modern Sri Lanka." A lecture at The College of William and Mary, Williamsburg, VA, Mar. 21, 1985.

- "Judaism and Christianity after the Holocaust: A Dialogue," with Darrell J. Fasching.
Read at the first Religious Studies Colloquium, USF, Jan. 30, 1985.
- "Jewish Perspectives on Equality." Read at a workshop on "Theories of Equality in the Religious and Cultural Traditions of Asia," sponsored by the United Nations Univ. (Tokyo), UNESCO (Geneva) and International Centre for Ethnic Studies (Colombo), held at Kandy, Sri Lanka, Dec. 9-11, 1983.
- "'Academic Neutrality' and Contemporary Tibetan Studies." Read as the convener's remarks, Little Three Tibet Conference, Williams College, April 22-24, 1983.
- "Dimensions of Nothingness in Indo-Tibetan Buddhism." A lecture in the Williams College History of Ideas Colloquium, Feb. 16, 1982.
- "Tantric Psychology." A lecture at the first Little Three Tibet Conference, Amherst College, Dec. 10, 1981.
- "Tibetan Hermeneutics and the *Yana* Controversy." Read at the third Csoma de Körös Symposium, sponsored by the Institut für Tibetologie und Buddhismuskunde, Univ. of Vienna, Velm, Austria, September 13-19, 1981; read at the annual meeting, AAR, San Francisco, Dec. 19-22, 1981.
- "Trends in Contemporary Research in Indo-Tibetan Buddhism." Read at the annual meeting, New England Region, AAR, Brown Univ., April 3, 1981.
- "The Emotions in Classical Lanka and Tibet: Two Buddhist Understandings of Affect." A presentation at a working seminar on affect and cognition, sponsored by the Social Science Research Council, held at Naropa Institute, Aug. 8-10, 1980.
- "On Confession in the Three *Yanas*." Read at the Tibetan Studies Seminar in Honor of His Holiness the Dalai Lama's Visit to the Newark Museum. Oct. 15, 1979.
- "Indrabhuti's *rDo rje theg pa'i rtsa ba yan lag gi ltung ba'i bshags pa* : A Tantric Confessional Text." Read at the International Seminar on Tibetan Studies, Oxford Univ., July 1-7, 1979.
- "Does the 'Cessation of the World' Entail the Cessation of the Emotions?" Read at the annual meeting, Rocky Mountains Region, AAR, Univ. of Colorado at Boulder, April 6-7, 1979.
- "The Psychology of the Arahant." Read before the Buddhist Studies Colloquium, Univ. of Washington at Seattle, Feb. 23, 1979.
- "Nagarjuna and Wittgenstein on Error." Read at the International Seminar on Buddhism, sponsored by the Maha Bodhi Society of India and the Gov't of India, New Delhi, Mar. 27-29, 1977.

Informal Talks; Radio & TV Interviews

- "Spirituality and the practice of medicine," a dialogue with John Rock, M.D., Dean of FIU's College of Medicine, President's Council, Apr. 29, 2008.
- "Spirituality in the Workplace: A Challenge for Jewish Professionals." JPro conference, Greater Miami Jewish Federation, Mar. 26, 2007.
- "Is Hinduism Idolatrous?" Jewish Philosophy Society, Hebrew Academy, Miami Beach, Mar. 23, 2007.
- Panelist on film, "Chasing God." Coral Gables Congregational Church, Oct. 3, 2006.
- Scholar-in-Residence, Sun Valley Spiritual Film Festival, Idaho, Sept. 8-11, 2006.
- "What We Can Learn from the Jews of India." Temple Shaarei Shalom, Boynton Beach, Fl, May 28, 2006.
- Charge to inductees, National Honor Society, Hebrew Academy, Miami Beach, May 22, 2006.

Scholar-in-Residence, Temple Shaari Emet, Manalapan, NJ. Mar. 31-Apr. 2, 2006.

Scholar-in-Residence, Palace Tours Passover Program, Naples FL, Apr. 18-21, 2006.

“Challenges of Jewish leadership.” Charge to graduates at First Graduation/ Ordination Ceremony, Chaim Yakov Shlomo College of Jewish Studies, Surfside, FL. Aug. 29, 2005.

“Contemporary American Spirituality.” Talk in a conference, “What the Bleep?” Miami, June 3, 2005.

“The Ancient Jewish Community of Kaifeng, China.” A talk at Chabad of Key Biscayne (FL). March 20, 2005; Temple Shaari Emet, Manalapan NJ, Apr. 2, 2006.

“Talent” for discussion about religious responses to the tsunami tragedy, “Viewpoints,” WPVT-TV. Taped Feb. 24, 2005.

Invocation, FIU Employee Service Awards Banquet, Feb. 23, 2005.

Invocation, MLK Day Breakfast, FIU, Jan, 14, 2005.

From JuBu to OJ.” An informal talk at Sha’arai Bina High School for Girls, Miami, Dec. 24, 2004.

Invocation, FIU commencement, Dec. 20, 2004.

“Talent” for discussion about the Dalai Lama’s visit to South Florida, “Viewpoints,” WPVT-TV. Taped Sept. 23, 2004; aired Sept. 26, 2004.

“Sikhism among America’s Religions,” at talk at Sikh Society of South Florida, Davie FL, July 11, 2004.

“Talent” for discussion about “Minority Religions: Hindus, Sikhs, Baha’is,” “Viewpoints.” WPVT-TV. Taped June 29, 2004.

Participant, NESA-FIU seminar on Middle Eastern and South Asian Studies, Langley VA, May 2-4, 2004.

Scholar-in-Residence, Temple Mickve Israel, Savannah GA, Apr. 23-25, 2004.

Panelist, “Gibson’s ‘The Passion of the Christ’ – Theological and Historical Perspectives,” FIU, April 8, 2004.

Invocation, FIU commencement, Dec. 16, 2004.

“Talent” for discussion about “Holidays, Myths and Reality,” “Viewpoints,” WPBT-TV. Taped Dec. 2, 2003.

“Jews and Wine,” informal talk at Greater Miami Jewish Federation major donors reception held at FIU, Sept. 16, 2003.

“Talent” for TV interview about eschatologies (“end-times”). “Viewpoint,” WPBT-TV. Taped Sept. 5, 2003.

Invocation, FIU commencement, Apr. 28, 2003.

“Religions and Terrorism,” a presentation for Florida Hadassah, Sofitel Hotel, Miami, April 27, 2003.

Scholar-in-residence, Palace Tours/ Pesach 5763, Swan Resort, Lake Buena Vista, FL, April. 21-24, 2003.

“Talent” for discussion about teaching the Bible in public schools. “Issues,” WPBT-TV, Miami. Taped June 28, 2002.

“Talent” for interview about religion and technological innovations. Fox News (international), May 9, 2002. Aired May 10 -11, 2002.

“Talent” for discussion of Israeli-Arab conflict on “FIU in View,” WLRN-TV. Taped May 2, 2002. Aired June 4, 6 & 7, 2002.

Scholar-in-residence, Palace Tours/ Pesach 5762, Naples, FL, Apr. 2-5, 2002.

Panelist on "Hevron in Jewish History," Ziff Jewish Museum of Florida, Miami Beach, March 21, 2002.

Invocation, MLK Day breakfast, Jan. 17, 2002.

"Understanding Islam, Religious Fanaticism, and Afghanistan." Talk at *Leadership Forum 2001*, sponsored by Institute for Educational Leadership, Washington DC, held at Miami FL, Nov. 28, 2001.

"Talent" for interview about Islam in Afghanistan, WIOD newsradio, Miami, Oct. 8, 2001.

"Talent" for radio program, "Zeta's Morning Show," about Islamic extremism, WZTA-FM, Miami, Sept. 24, 2001.

"Talent" for radio program, "Muslims in Florida" for "Florida Reports" on Florida Public Radio. Taped June 19, 2001.

Invocation, FIU commencement, Apr. 30, 2001.

Interviewed in the series, "Distinguished Florida Community Personalities" by Judge Warren Freedman, Palm Beach Community College, Jan. 18, 2001.

"Talent" for "The Times" newsmagazine segment on religious background to the Israeli-Palestinian conflict. WAMI-TV, Miami. Oct. 13, 2000.

Profiled on "Florida Reports" segment, "Portrait of a Public Scholar: Nathan Katz," one of two professors in the state of Florida so designated. Florida Public Radio, Sept. 26, 2000.

"Talent" for "The Times" newsmagazine segment on Orthodox Judaism and public life (Sen. Lieberman's nomination). WAMI-TV, Miami, Aug. 8, 2000.

"Antecedents to the Holocaust," keynote at Student Awareness Day, Miami-Dade Community College, May 9, 2000.

"Talent" for "Viewpoints" program about Jewish continuity, WPBT-TV (PBS affiliate), taped May 2, 2000.

"Talent" for "The Times" newsmagazine segment on public prayer, WAMI-TV, Miami. Mar. 20, 2000.

Panelist on Israeli-Syrian negotiations, Jewish Community Relations Council, Miami, Jan. 20, 2000.

"Talent" for "The Times" newsmagazine segment on spirituality in contemporary America, WAMI-TV, Miami. Jan. 26, 2000.

"Talent" for program on "Religion in America: What Asian Americans Need to Know," "Asian-American Focus," WLRN, Miami. Jan. 7, 2000.

"Varieties of Millennialism, East and West." Talk in a panel on millennialism, Univ. of Miami, Nov. 22, 1999.

"Talent" for interview about "images of God," "Today" on NBC Television, aired Oct. 11, 1999.

"Redeeming the Captives: The Jews of Pakistan." Conference on Alternatives in Jewish Education, Ohio State Univ., Aug. 10, 1999.

"Talent" for interview about Asian Studies at FIU, "Asian-American Focus," WLRN, Miami. Taped May 7, 1999.

"Talent" for background interview about Ethiopian Jews, WAMI-TV news, Miami, March 8, 1999.

Scholar-in-residence, Temple Beth-El, Hollywood, FL, Feb. 26-27, 1999.

"What is a Religion?" lunch-and-learn staff program, Greater Miami Jewish Federation, Feb. 25, 1999.

Respondent to Daniel J. Elazar, "Toward a New Golden Age," MAR JCC, North Miami Beach, Feb. 14, 1999.

"Talent" for television program, "FIU in View." Interview about the Dalai Lama and Tibetan culture. Taped at WLRN, Miami, Feb. 4, 1999.

"Buddhist-Jewish Dialogue" (with Ven. Geshe Lobsang Tenzin Negi), The Temple, Atlanta GA, Dec. 6, 1998.

Scholar-in-residence, Beth David Synagogue, W. Hartford, CT, Nov. 6-7, 1998.

"From JuBu to OJ," a talk at Beth David Synagogue, West Hartford, CT, Nov. 7, 1998; Cong. B'nai Israel, Boca Ration FL, Nov. 22, 1998; Cong. Mickve Israel, Savannah GA, Apr. 24, 2004.

"Sephardic Perspectives on Jewish Issues Today," a talk before the American Sephardic Federation-So. Fla. chapter, Nov. 1, 1998.

Panelist, "India and Pakistan Go Nuclear." Asian Studies Program and Dept. of International Relations, FIU, June 5, 1998.

"Talent" for PBS television's "Religion and Ethics Newsweekly" on Buddhism and Judaism. Taped Feb. 4, 1998.

Participant, interfaith trialogue on "Islam's Place in America" with Imam W. Deen Mohammed, FIU, Oct. 14, 1997.

"Talent" for television program, "Asian-American Focus," about Buddhism in America, WLRN-TV, Miami. Taped April 4, 1997.

Scholar-in-residence, Temple Emanu-El, Palm Beach FL, Mar. 14-15, 1997.

Scholar-in-residence, Aventura-Turnberry (FL) Jewish Center, Feb. 28-Mar. 2, 1997.

"Incense and Spices: Ancient Links between India and Israel," a talk at Aventura-Turnberry Jewish Center, Mar. 1, 1997.

"Islam's View of Jews and Judaism." A talk at Young Israel of Miami Beach, Feb. 23, 1997; repeated at Young Israel of Miami Beach, Jan. 27, 2002; Sephardic Kehila Center, Toronto, June 22, 2003; Chabad of Key Biscayne, Jan. 15, 2004; Cong. Beth El, Hollywood FL, Jan. 16, 2004; Chabad of Harbor Isle, Jan. 17, 2004; Temple Shaari Emeth, Manalapan NJ, Apr. 1, 2006.

Scholar-in-residence, Beth El Cong., Akron OH, Jan. 17-18, 1997.

"Talent" for interview about "Reconnecting East and West" video series, "Mosaic," WPTV-TV, West Palm Beach. Taped Dec. 16, 1996, aired Jan. 19, 1997.

"The Importance of Jewish Meditation," a talk at Cong. Beth Shmuel, Miami Beach, Aug. 22, 1996; Boca Raton Havurah, Nov. 2, 1996; Beth El Cong., Akron OH, Jan. 18, 1997; Young Israel of Kendall, Oct. 29, 1997; Temple Beth-El, Hollywood, Feb. 27, 1999; Elat Chayim Conference on Jewish Meditation, Hollywood, FL, Jan. 16, 2000.

"Two Models of Jewish Continuity in India," a talk at The Shul of Bal Harbour (FL), May 11, 1996; Aventura-Turnberry Jewish Center, Feb. 28, 1997; NJ YM/WHA Elderhostel, Hallandale FL, Mar. 5, 1997; Temple Emanu-El, Palm Beach FL, Mar. 15, 1997; Temple Beth-El, Hollywood, Feb. 26, 1999; Mayanot Institute of Jewish Studies, Jerusalem, Aug. 1, 1999; Jewish Leadership Institute, Jerusalem, meeting, Ohio State University, Aug. 10, Aug. 2, 1999; CAJE annual meeting, Ohio State University, Aug. 10, 1999; University of Denver, Feb. 23, 2000; South Palm Beach Jewish Federation, Jan. 15, 2001; Talmudic University, Mar. 12, 2002; Young Leadership Division, Greater Miami Jewish Federation, March 19, 2003; at Sephardic Kehila Center, Toronto, June 21, 2003; at

Chabad of Key Biscayne, Mar. 15, 2004; Temple Shaari Emeth, Shaarei Shalom, Boynton Beach, Beaches, Boynton Beach, Jan. 14, 2004; at Cong. Mickve Israel, Apr. 23, Manalapan NJ, Apr. 1, 2006; Temple FL, May 28, 2006; JCC of the Palm 2007.

Panelist, "Jerusalem at 3000: Crossroads of Three Religions," with Archbishop John C. Favalora, Rabbi David Rosen, and Mufti Hassan el-Sayed. Sponsors: FIU, Archdiocese of Miami, Consulate of Israel, etc. Mar. 12, 1996

Gorn Scholar-in-Residence Temple B'nai Israel, Clearwater, FL, Feb. 23-25, 1996.

Scholar-in-residence, Cong. Neveh Shalom, Portland, OR, Feb. 1-4, 1996.

Participant, "Approaches to Spiritual Reality: A Trialogue," sponsored by FIU Inter-Varsity Christian Fellowship, Oct. 18, 1995.

Discussant, R. Kamenetz's *The Jew in the Lotus*, Temple Beth Or, Miami, Oct. 12, 1995.

"World Religions from a Jewish Perspective." A series at Temple Beth Am., Miami, Oct. 11-Nov. 15, 1995; repeated in the Melton Adult Education Program, CAJE-Miami, Jan.-Mar. 2002.

Scholar-in-residence, Lotus Tours/Orient Lines cruise "Southeast Asia Through Jewish Eyes," July 12-30, 1995.

Scholar-in-residence, Havurah of South Florida, Miami Beach, May 26-29, 1995.

"Hinduism and Jewish Spirituality," a dialogue with Prof. Braj M. Sinha, FIU, Feb. 5, 1995.

Scholar-in-residence, Greater Carolinas Assn. of Rabbis *kallah*, Savannah, GA, Jan. 29-Feb. 1, 1995.

Panelist, "Building Bridges Series: African-American and Jewish Relations," sponsored by African-New World Studies Program, FIU, Oct. 6, 1994.

"Talent" for two radio programs, "Hindus in Florida" and "Buddhists in Florida" for "Florida Reports" on Florida Public Radio. Taped May 9, 1994.

Scholar-in-residence, Cong. Mickve Israel, Savannah, GA, Mar. 11-13, 1994.

Scholar-in-residence, Cong. B'nai Israel, St. Petersburg, FL, Feb. 18-20, 1994.

"Talent" for panel discussion, "Blacks and Jews: Story of a People," on "UpFront," WTVT Channel 13, Tampa, Feb. 6, 1994.

"Halakhah and Jewish Identity in India," Boca Raton (FL) Synagogue, Oct. 23, 1993.

"Judaism and Eastern Religions," five-part series at Cong. Shaarai Zedek, co-sponsored by USF, Oct. 21-Nov. 18, 1993. Similar series at Temple Israel of Greater Miami, Feb. 12-Mar. 5, 1995.

"Religions of the Himalayas," lecture in conjunction with "Sacred Art of Nepal and Tibet" exhibition at the Tampa Museum of Art, Oct. 3, 1993.

"Swami Vivekananda's Contribution to the Study of Religion," centenary celebration of the 1893 World Parliament of Religions, Vedanta Center of St. Petersburg, FL, Sept. 28, 1993.

"Talent" for radio interview about *The Last Jews of Cochin*, "Jewish Horizons," WWNN Radio, Boca Raton, FL, July 18, 1993.

"Bases for Hindu-Jewish Dialogue," Vishnu Mandir, Tampa, June 27, 1993.

Panelist and coordinator, Muslim-Jewish dialogue, with Wali Shabazz, Cong. Shaarai Zedek, Tampa, June 14, 1993.

Baccalaureate address, Chamberlain High School, Tampa, May 30, 1993.

"A Non-Hindu's Appreciation of Swami Vivekananda," Vivekananda Centenary Program, Students of India Assn., USF, May 23, 1993.

- "Talent" for discussion about religious views of homosexuality on FM, Tampa, May 6, 1993.
- "Talent" for television program, "International Dispatch," about the Public Broadcasting System (PBS). Taped at situation in Tibet, for WUSF, Tampa, March 10, 1993.
- "Talent" for radio interviews about community responses to racism, bigotry (F.O.C.U.S.): WMNF-FM, Jan. 11, 1993; BBC (British Broadcasting Corporation), Jan. 11, 1993; WFLA, Jan. 13, 1993; WARM, Jan. 17, 1993; WYNF, Feb. 5, 1993; WMIX, Feb. 7, 1993; WJNO, Palm Beach, Feb. 8, 1993. Nazism and Broadcasting Jan. 17, 1993; Q-105, Jan. 17, 1993; WJNO, Palm Beach, Feb. 8, 1993.
- "Mughals, Mystics, Marranos and Maharajas: 2,000 Years of Jewish Life in India" Institute of Adult Jewish Studies, Syosset, NY, Dec. 7, 1992; Maghain David Sephardic Jewish Center, North Miami Beach, Apr. 11, 1993; Sun City Center B'nai B'rith, Feb. 20, 1994; Cong. Mickve Israel, Savannah GA, Mar. 12, 1994; Temple. B'nai Israel, Clearwater FL, Feb. 24, 1996; American Red Maghen David for Israel, Margate FL, Mar. 10, 1996.
- "Talent" for television program, "Shalom, Tampa Bay," interview about the Jews of Cochin, Vision Cable, Pinellas Co., FL, Dec., 1992.
- "Ways to Tolerance," Interfaith Ceremony, Cultural Diversity Week, USF, Oct. 21, 1992. Discussant, panel on cultural preservation in the Chinese-American community, sponsored by the Florida Humanities Council, Unitarian Church, Clearwater, FL, May 26, 1992.
- Scholar-in-Residence, Temple Beth-El, Rochester, NY, May 1-3, 1992.
- "The Sephardim in India," in SEPHARAD '92 lecture series, Temple Shaare Zedek, Tampa, April 20, 1992; Cong. Kol Ami, Tampa, Feb. 7, 1993; Maghain David Sephardic Jewish Center, North Miami Beach, Feb. 11, 1996.
- "The Jews of the Orient: Cochin, the Konkan Coast, and Kaifeng," series sponsored by the Tampa Rabbinical Association, April 1992.
- "Jews and Gurus," Temple Sinai, Sarasota, FL, Jan. 26, 1992; Unitarian Church of Lakeland, Dec. 29, 1991; Beth David Cong., Miami, Sept. 15, 1994 (Yom Kippur); Cong. Agudas Israel, Saskatoon, Sask., Canada, Mar. 11, 1995; Cong. Neveh Shalom, Portland, OR, Feb. 3, 1996; Temple B'nai Israel, Clearwater FL, Feb. 23, 1996; Young Israel of Kendall, Dec. 4, 1996; Beth El Cong., Akron OH, Jan. 17, 1997; Temple Emanu-El, Palm Beach FL, Mar. 16, 1997; UJA-22, 1999
- CJF national meeting, Miami, Mar. 22, 1999
- "Talent"/expert interview in documentary, "Next Year in Jerusalem, a Film about the Jews of Cochin," Doordarshan (Indian national television) by Cintel Communications, Madras, 1991.
- "Talent" for television program, "Tampa Bay in Depth," about trends in religions in Tampa, Jones Intercable, Tampa, Aug. 23, 1991.
- "Talent" for television program, "Newsmakers," about local, Asian-origin religious movements, WTSP-TV, St. Petersburg, June 23, 1991.
- Participant/organizer, Hindu-Jewish dialogue, Hindu Temple of Florida and Congregation Rodeph Shalom, Tampa, June 1, 1991.
- "Talent" for, "Newsmakers," about Israeli and Jewish perspectives on Gulf War, WTSP-TV, St. Petersburg, Feb. 10, 1991.
- "The 'Jewish Secret' and the Dalai Lama, A Report on the Dharamsala Dialogue." Cong. Rodeph Shalom, Tampa, Jan. 25, 1991; Temple Ahavat Shalom, Palm Harbor FL, Nov.

11, 1991; Beth Tikvah, Lake El, Rochester NY, May 2, 1992; 21, 1992; Brooklyn Heights York Open Center, Dec. 5, 1992; JCC Sinai, Oakland CA, Mar. 18, Mar. 19, 1993; Cong. Mickve Temple Sinai, Sarasota FL, Jan. 9, South Dade, Feb. 7, 1995; Penn of Pittsburgh, Oct. 30, 1995; 2, 1996; Beth El Cong., Akron (FL) Jewish Center, Mar. 2, FL, March 9, 1997; Temple 1997; South Jersey Jewish 1997; University of Kansas, Apr. 20, 1998; Chabad of Key Biscayne, Feb. Dec. 28, 2003; Cong. Mickve Temple Shaari Emeth, Manalapan Jewish Federation "Fed. U." program, Miami Beach, Dec. 15, 2006; Temple 11, 2007.

"Talent" for interview about cultural background to the Gulf War, WFLA news radio, January 17, and WTSP-TV news, Jan. 18, 1991.

"Talent" for radio interview about the Tibetan-Jewish dialogue in Dharamsala, India. WUSF-FM Tampa/ National Public Radio. Aired Dec. 24, 1990.

Discussant, "Evolutionism vs. Creationism 1925 and 1990," following the Tampa Players' production of "Inherit the Wind," Tampa Bay Performing Arts Center, April 19, 1990.

"Charge to inductees," Phi Kappa Phi Honor Society induction ceremony, USF, April 8, 1990.

"Talent" for radio interview about the Tibetan independence movement, "Asia Today" on "Voice of Germany" radio, Cologne, March 13, 1990.

"Talent" for television interview about civic displays of religious symbols, WTSP-TV news, St. Petersburg, Dec. 7, 1989.

"A Tale of Two Peoples: Bases for Jewish-Tibetan Dialogue," remarks at a Jewish-Tibetan dialogue with David Phillips, American Jewish World Service, and Jampal Chösang, Tibetan Government-in-Exile, sponsored by USF Hillel, TJF Community Relations Council, and AJWS, at USF, Nov. 13, 1989.

"The Role of the Discipline of Religious Studies in Promoting Tolerance," introductory remarks at "Borderland," a dramatic reading of Rabindranath Tagore's works, sponsored by the Brahma Kumaris, USF, Sept. 9, 1989.

"Talent" for radio interview about uprising in Tibet on "Florida Report," WUSF-FM, 17 March 1989.

"Talent" for discussion of the uprising in Tibet for the television program, "International Forum," WUSF-TV, Tampa, 11 and 13 March 1989.

"The Last Jews of Cochin." Temple Beth El, Bradenton, FL, Nov. 13, 1988; Young Israel of Tampa, Nov. 16, 1988; Cong. Rodeph Sholom, Tampa, Sept. 23, 1989;

Cong. Kol Ami, Tampa, Dec. 8, 1990; Temple Emmanuel, Sarasota, Jan. 13, 1991; Cong. Beth Shalom, Gulfport, FL, April 7, 1991; Judah Magnes Museum, Berkeley, CA, March 14, 1993; Books and Books, Coral Gables, FL, Apr.

Worth FL, Dec. 15, 1991; Temple Beth Cong. Kol Shofar, Tiburon, CA, Nov. Synagogue, NY, Dec. 4, 1992; New of San Francisco, Mar. 15, 1993; Temple 1993; Temple Emanu-El, San Jose CA, Israel, Savannah GA, Mar. 13, 1994; 1995; Greater Miami Jewish Federation-State Univ. Hillel, Oct. 22, 1995; Univ. Cong. Neveh Shalom, Portland OR, Feb. OH, Jan. 19, 1997; Aventura-Turnberry 1997; Temple Beth El, St. Petersburg Emanu-El, Palm Beach FL, Mar. 14, Foundation, Atlantic City, Aug. 23, 1998; Temple Judea, Miami, Oct. 1, 21, 2001; Young Israel of Miami Beach, Israel, Savannah GA, Apr. 24, 2004; NJ, Mar. 31, 2006; Greater Miami Nov. 29, 2006; Temple Emmanuel, Shaare Shalom, Boynton Beach, FL, Nov.

12, 1993; Pinellas JCC, Apr. 25, 1993; Tampa Jewish Community Campus, May 2, 1993; Washington DC JCC, Nov. 21, 1993; Sarasota Hadassah, Dec. 16, 1993; Cong. Mickve Israel, Savannah GA, Mar. 12, 1994; Naples (FL) Hadassah, Oct. 25, 1994; Univ. of Saskatchewan, Saskatoon, Mar. 9, 1995; Bohnai Yisrael, Pittsburgh, Oct. 19, 1995; Penn State Univ., Oct. 23, 1995; Cong. Neveh Shalom, Portland OR, Feb. 3, 1996; Temple B'nai Israel, Clearwater FL, Feb. 25, 1996; Kendall Public Library, Apr. 16, 1996; Cong. Ohr Chaim, Miami Beach, Dec. 14, 1996; JCC of Akron OH, Jan. 19, 1997; Temple Beth Sholom- Havurah, Miami Beach, Jan. 24, 1998; Florida Atlantic University, March 19, 1988; Central Agency for Jewish Education, Miami, May 11, 1998; Temple Judea, Miami, Oct. 25, 1998; Young Israel of Miami Beach, Mar. 3, 2002; Jewish Federation of Lee and Charlotte Counties, Jan. 10, 2007.

"Talent" for radio interview about Buddhism and the crisis in Burma. WTKN, Sept. 30, 1988.

"Keynote Address," Interfaith Prayer Brunch, Tampa, FL, April 17, 1988.

"*Terumah* and the Sanctuary," remarks at the 125th anniversary celebrations, Mt. Sinai A.M.E. Zion Church, Tampa, Feb. 21, 1988.

Panelist, "In *Whose* Name, Amen? - A Religionist, an Attorney and a Politician Examine Church-State Issues." Tampa Jewish Federation, Nov. 23, 1987.

Discussant, religion and human rights in India seminar, USF Religious Studies Colloquium, Nov. 16, 1987.

"The Ancient Jewish Community of Cochin, India." series with Ellen S. Goldberg, Cong. Rodeph Shalom, Tampa, Nov. 15 & 22, 1987.

"Talent" for discussion of the Sri Lankan crisis for "International Forum," WUSF-TV, Tampa, Sept. 21 and 25, 1987.

Participant, "International Seminar on Professor T. R. V. Murti and the Indian Philosophical Tradition," Benares Hindu Univ., Varanasi, Dec. 16-18, 1986.

"Inaugural Address" for Gita Gyana Yagna, Chinmaya Mission (Florida Chapter), USF, July 7, 1986.

Radio presentation on Indian Jews for "The Jewish Sound" program, WMNF- FM, Tampa, June 8, 1986.

Panelist, "The Cultural Force of Islam and its Legacy to the West," March 4, 1986, symposium on "Egypt: Gift of the Nile," USF at St. Petersburg, Feb. 26-March 7, 1986.

"Among Tibetan Refugees in India." Lutheran Church of Our Savior, Tampa, Jan. 29, 1986.

"Spiritual Aspects of Tibetan Culture." Karma Thegsum Chöling, Unity Church of Tampa, Nov. 8, 1985.

"The Jews of Cochin: Why Are They Leaving?" Temple Ahavath Shalom, Dunedin, FL, March 30, 1985; Cong. Kol Ami, Tampa, Apr. 16, 1985; Temple Terrace Community Church, Temple Terrace, FL, Sept. 22, 1985; Cong. B'nai Israel, St. Petersburg, Jan. 12, 1986.

Participant, Liberty Fund Seminar on "Freedom and Responsibility in the Writings of Thornton Wilder." Temple Univ., Feb. 3-5, 1985.

"Judaism and Islam." Tampa Bay Hadassah, Jan. 27, 1985.

"Dharma in the West." Florida West Coast Buddhist Society, St. Petersburg, Jan. 12, 1985.

"Perspectives on Tibetan Buddhist Social Philosophy." USF, Tampa, May 29, 1984.

"Progressive and Reactionary Trends in American Religions." Rutgers Univ., Camden, NJ, March 11, 1983.

Panelist, "Faculty Dialogue on the Crisis in Lebanon." Williams College, Sept. 29, 1982.

Presentation on education in Sri Lanka to the "Sri Lanka Roundtable." Annual meeting of the Association for Asian Studies, Chicago, April 3, 1982.

"The Political Context of Buddhist Studies in the West." American Center, Colombo, Jan. 27, 1982.

"A Theology of the *Sukkah*." sermon at Interfaith Service of Thanksgiving, Williams College Chapel, Nov. 22, 1981.

"Radicalism and Jewish Theology." radical methodologies faculty study group, Williams College, June 10, 1981.

"Jewish Studies in a Secular Context as a Dimension of Exile." Williams College Jewish Association, April 26, 1981.

Discussant, panel "Modernization and Its Discontents." Fourth annual Little Three Faculty Colloquium, Williams College, Jan. 15-17, 1981.

Chairperson and moderator, panel on "Buddhist and Western Psychology." Annual meeting, American Academy of Religion, Dallas, Nov. 6-9, 1980.

Discussant, panel on "Marx vs. the Buddha on the Nature of Human Suffering." Naropa Institute, Aug. 7, 1980.

"State, Holy War and Non-Alignment in Afghanistan: Islamic Theo-Ideology." Williams College Chapel, March 11, 1980.

"Who Is the Dalai Lama?" Williams College, October 10, 1979; FIU, Feb. 21, 1999; FIU, Apr. 16, 1999; FIU Honors College, March 13, 2004.

"Mystery and Misunderstanding: Images of Tibetan Culture." Asian Studies Forum, Temple Univ., March 6, 1975.

"The Art and Ethics of Tibetan Buddhism." Ethical Society of Philadelphia, Sept. 22, 1974.

Listed

ReligionSource (www.religionsource.org; Atlanta, American Academy of Religion, 2002-)

Directory of Individuals Interested in the Jews and Jewish Communities of East, Southeast and South Asia (Menlo Park, CA, Sino-Judaic Institute, 1993)

International Directory for Sephardic and Oriental Jewish Studies (Cedar Falls, IA, 1990)

Council for the Scientific Study of Religion Directory (Macon, GA, 1988)

Who's Who in Religion (Chicago, 1985)

Compendium of Scholars: Ethnicity and Women's Issues (Kandy, Sri Lanka, 1984)

Who's Who in Asian Studies (Hong Kong, 1983)

International Directory of Scholars and Specialists in Third World Studies (New York, 1981).

Professional service

Member, Council of Scholars for Hindu-Jewish Dialogue, World Council of Religious Leaders, New York, 2008-.

Board of advisors, Tifereth Institute (Cleveland OH), 2006 -.

Judaism Section Editor for the 3rd revised edition of *The Sources of Indian Tradition* (1958, 1988; New York: Columbia University Press, 2007 ?), 2004 - .

Consultant, Northwestern University Law School 'Independent Team project' to investigate minority religions and the Indian legal system. 2004 -.

Advisory board, *The Florida On-Line Encyclopedia* (a project of the Florida Humanities Council, the USF Resource Center for History and Politics, and the Tampa Bay History Center), 2001-2003.

Co-coordinator, South Florida Assn. for Jewish Studies, 1999 –2003.

Consultant, Florida Commissioner of Education's Task Force on Holocaust Education, 1997-2002.

Co-chair, South Florida Religious and Theological Studies Cooperative (FIU, Barry U, St. Thomas U, U. of Miami, etc.), 1997-2003.

Board of advisors, Institute of Vaishnava Studies, Graduate Theological Union, Berkeley CA, 1996-

Founding Co-Editor, *Indo-Judaic Studies*, 1995-

Steering committee, American Academy of Religion Group on Comparative Studies in "Hinduisms" and "Judaisms," 1995-

Program evaluator, Florida Endowment for the Humanities, 1994, 1999.

Coordinator, "Hindu-Jewish Studies Roundtable" at the annual meeting of the American Academy of Religion, Washington, Nov. 19-23, 1993.

Coordinator, panel on "Indian-Jewish Identity" at the annual meeting of the American Academy of Religion, New Orleans, Nov. 17-20, 1990.

Invited participant, Tibetan-Jewish Dialogue, hosted by H. H. the Dalai Lama, Dharamsala, India, Oct. 23-29, 1990.

Local arrangements chair, 1990 annual meeting, Southeast Council, Association for Asian Studies, Tampa, Jan. 18-20, 1990.

Accreditation team, Western Association of Schools and Colleges, Oct. 1989.

Consultant, Program in Comparative Religions, Philosophy Dept., Peradeniya Univ. (Sri Lanka), 1986-

Fellow, Vidyarthi Centre for Science, Technology and Social Change (Sri Lanka Association for the Advancement of Science), 1985-

Editor, *USF Monographs in Religion & Public Policy*, 1985-90.

Coordinator, panel on "Sikhs, Tamils, Jews: Ethnic Turmoil on the Subcontinent," annual meeting of the SE Council Association for Asian Studies, North Carolina State Univ., Raleigh, Jan. 17-18, 1986.

Board of directors, Center for the Study of World Religions at Temple Univ., 1985-89

Project coordinator, research project on "Minorities in Buddhist Polities," sponsored with grants from the Ford Foundation, British Institute of SE Asian Studies, and United Nations Univ., conducted by the International Centre for Ethnic Studies (Kandy, Sri Lanka), 1983-88

Convener, Second Annual Little Three Tibet Conference, Williams College, April 22-24, 1983

Board of directors, The Tibet Society, Inc., 1982-85

Managing editor, AAR Buddhism Group *Newsletter*, 1982-83

Editorial board, *The Tibet Journal*, 1981-

Coordinator, panel on Buddhist and Western Psychology, AAR annual meeting, Dallas, November 6-9, 1980.

Board of directors, AAR Buddhism Group, 1980-88

Manuscript referee: AAR Dissertation Series; College Theological Society annual volume; Cornell Univ. Press; *Jewish Quarterly Review*; *J. of the American Association of Rabbis*; *J. of Ecumenical Studies*, Mayfield Publishing; Oxford Univ. Press; *Publius*: State Univ. of New York Press; *Studies* Univ. Press of New England; *The J. of Federalism*; *Religion*; Educational Publishing; *in Religion/Sciences Religieuses*; Wadsworth Publishing Co.; West
 Tenure/promotion evaluator: Emory Univ., Florida Atlantic Univ., Florida International Univ., Fordham Univ., Georgia State Univ., Hofstra Univ., Kenyon College; School of Oriental and African Studies, University of London; Univ. of California at Santa Barbara, Univ. of Peradeniya, Villanova Univ.
 External examiner (thesis/dissertation committees): La Trobe Univ., Naropa Institute, Temple Univ., Univ. of Florida, USF American Studies Dept., USF Anthro. Dept.; USF Humanities Dept., USF International Studies Program.
 Referee: National Endowment for the Humanities; Mellon Foundation; Social Science Research Council; Social Sciences and Humanities Research Council of Canada
 Critical reviewer, *Guide to the Buddhist Religion*, ed. Frank E. Reynolds, 1974-76

Language competencies

Pali, Sanskrit, Tibetan (written). Hebrew, Aramaic (written). French (written and spoken). Dari (spoken).

Professional travel

1969	India and Nepal.	
1971	Morocco, southern/eastern Europe, Turkey	
1971-72	Afghanistan. (visits to Iran, Pakistan)	
1972-73	India (visit to Nepal)	
1976	Israel, Afghanistan, India, Burma	
1976-78	Sri Lanka	
1978	India	
1979	United Kingdom (conference)	
1980	Austria (conference)	
1980-81	Sri Lanka (led study tour)	
1983	Israel, Italy, Turkey, India, Nepal, Thailand, China,	Korea,
	Japan	
1983-84	India and Sri Lanka	
1985	Thailand (conference)	
1986-87	India (visits to Nepal, Burma, Sri Lanka)	
1987	Israel	
1990	India	
1995	Israel	
1995	Southeast Asia: Singapore, Indonesia, Malaysia, Viet Nam, Thailand.	
1997-98	India (led study tour)	
1999	Israel	
2000	India (led study tour)	
2000	Korea	
2000	Israel	
2001	Italy	

2001-02	India (led study tour)
2002	England (conference)
2002	Nepal
2003	Israel (research)
2004	India (research)
2005	Israel (research)
2006	India (conference, research)
2007	Austria (conference)

University service

Member, College of Medicine Admissions Committee, 2008-.

Organizer, visit of His Holiness the XIVth Dalai Lama to FIU, September 22, 2004.

Overall responsibility for His Holiness' entire Miami visit, Sept. 19-23, 2004.

Steering committee, Graduate Certificate in Transnational and Comparative Studies, 2001 - .

Organizer and leader, FIU study tour on "Spirituality and Healing in South India," Dec. 17, 2001-Jan. 7, 2002.

Reviewer, Humanities, Arts and Letters Summer Research Awards, FIU Division of Sponsored Research, 2000-01.

Organizer and leader, FIU study tour of Religions of the Western Himalayas, June 19-July 12, 2000.

Steering committee, FIU Center for Transnational and Comparative Studies, 1999-.

Steering committee, FIU Graduate Certificate Program in Gerontology, 1999-.

Organizer, visit of His Holiness the Dalai Lama to FIU, Apr. 16, 1999.

Faculty Advisor, AEPi fraternity, 1999-.

Organizer and leader, FIU study tour in South India, Dec. 1997-Jan. 1998.

Faculty advisor, Students for a Free Tibet, 1997-.

Faculty advisor, Theta Alpha Kappa religious studies honor society, 1996- .

FIU Asian Studies Coordinating Committee, 1996-; drafted curriculum, 1996- 97.

Faculty advisor, FIU Hindu Students' Council, 1995-97.

Charter Chair, FIU Department of Religious Studies, 1995-2004.

Organizer, Conference on "Looking East: The Future of Jewish Spirituality," sponsored by FIU Judaic Studies Inst., Jewish Journal, Dade Hillel. FIU, Feb. 5, 1995.

Charter Chair, FIU Judaic Studies Program Coordinating Committee. 1994- 95;

member, 1994 - .

Chair, FIU Religious Studies Search & Screen Committee, 1994-95.

Chair, USF Religious Studies Dept. "Lectures, Colloquia, Honors and Awards" committee, 1993-94.

Participant, faculty workshop on interactive learning techniques, USF, July- Aug., 1993.

Participant, faculty workshop on implementing new liberal arts curriculum, USF, May-June 1992.

Coordinator, USF South Asian Studies Program, 1991-94.

Director, USF Graduate Religious Studies, 1989-91.

Vice-chair, USF Graduate Council, 1992-93; member 1989-93;

Coordinator, USF Judaic Studies Program, 1988-90; Advisory comm., 1985- 90.

USF Selection Committee for Research Awards, 1988

USF Committee on Black Affairs, 1985-88
 Department library liaison, USF, 1985-93.
 USF Arts & Letters student grievance committee, 1984-85
 Organizer and leader, Williams study tour in Sri Lanka, January 1982
 Member, Williams College committees: Asian studies, Judaic studies, Women's studies, Admissions. Freshman advisor, 1979-84
 Chair, search committee, Naropa Institute, 1979
 Chair, Religion Graduate Students' Association, Temple Univ., 1975-76

Community service

Consultant, Office of the Governor in planning "Governor's Climate Change Summit," Miami, June 25-26, 2008.
 Community Advisory Council, Golden Rule Foundation (Maitland, FL), 2005 - Consultant and expert witness, several plaintiffs v. Lynn University, 2003 -05.
 Board of directors, Greater Miami Hillel Foundation, 2001-02.
 Advisory panel, Miami-Dade Faith & Literacy Program, 2000-01.
 Consultant to the Jewish Agency for Israel, Jerusalem, about immigration of Pakistani Jews, 1999-2000.
 Consultant and expert witness, U. S. District Court-Southern District of Florida, 1998-99.
 Member, Miami Jewish Federation committee to organize celebration of Israel's 50th anniversary, 1997-98.
 Member, Dade NCCJ clergy interfaith dialogue group, 1996-.
 Faculty, Elderhostel, Williamstown, MA, 1983; Sarasota, FL, 1993, 1994; Miami Beach, 1995, 1998; Lake Como, PA, 1998; Boca Raton, 1998.
 Faculty, Central Agency for Jewish Education (CAJE)-Temple Beth Am Adult Education Institute, Miami, 1995, 1996, 1997, 1998.
 Chairman, F.O.C.U.S. (Facing Options Concerning a United Society), a coalition to combat racism, Nazism and bigotry. 1993-94.
 Florida Representative, U. S. Tibet Committee, 1993-
 Participant, OPTIONS/USF Faculty Speakers' Bureau on International Affairs, 1992-94.
 Guest host, "The Sunday Simcha" [Jewish community radio program], WMNF-FM, 1992-94.
 Member, Medical Ethics Committee, Memorial Hospital of Tampa, 1991-94.
 Board member, Indo-American Association of Tampa Bay, 1991-93.
 Congregation Rodeph Sholom, Tampa, FL: Board of trustees, 1990-93; Member, ritual committee, 1989-94; Lay rabbi and *baal tefilah* (lay cantor), 1988-94.
 Chair, Tampa Bay chapter, International Coalition for the Rescue of the Jews of Yemen (ICROJOY), 1989
 Local arrangements coordinator, North American tour by lamas from Drepung Löseling Monastery, South India: performance, workshop, dialogue, Mar. 17-19, 1989. Similar role for second tour, Mar., 1992. Again for third tour, Sept., 1993.
 Tampa Jewish Federation, Community Relations Committee, member, 1988 -94; Chair, Yom HaShoah program, 1989, 1990
 Advisory board, Florida Inst. of Traditional Chinese Medicine, 1988- 94.
 NCCJ/ Interfaith Committee of Tampa, 1988-94.
 Board of advisors, Living Waters Theater Company, Tampa, 1987-94.
 Consultant for Hindu-Jewish Dialogue, American Jewish Committee, New York, 1986

Co-host, "The 60s Show," with Bill Hamilton and Ellen Goldberg, WMNF-FM, FL, 1985-86	Tampa,
Board of advisors, U. S. Committee for the United Nations Lumbini (Nepal) Development Project, 1984-88	
Board member, USF Hillel Jewish Student Center, 1984-94.	
Curator, "Tibetan Art from the Newark Museum," with Milo C. Beach, Clark Institute, Williamstown, MA, April, 1983	Art
Faculty, Elderhostel, Williamstown, MA, 1982.	
Advisor, Williams Buddhist Meditation Society, 1982-83	
Co-advisor, Williams College Jewish Association, 1981-82	

Professional memberships

American Academy of Religion
 American Sephardi Federation
 Association for Asian Studies
 Association for Jewish Studies
 Fulbright Alumni Association
 International Association of Buddhist Studies
 International Centre for Ethnic Studies
 Pali Text Society
 Phi Kappa Phi Honor Society
 Royal Asiatic Society (Fellow)
 Sino-Judaic Institute
 Society for Asian and Comparative Philosophy
 Society for Crypto-Judaic Studies
 Society for Indo-Judaic Studies
 Theta Alpha Kappa Religious Studies Honor Society
 The Tibet Society
 World Union of Jewish Studies

Courses taught

at Florida International University

Religion: Analysis and Interpretation
World Religions
Judaism and the World's Religions
Sources of Modern Asia
Intro. to Asian Religions
Religions of India (u'grad/grad)
Classical Hinduism
Modern Hinduisms
Survey of Buddhism
Buddhist Literatures
Tibetan Buddhism (u'grad/grad)
Religion and Culture in Israel
Jews in Asia
Methods in the Study of Religion
Methods in the Study of Sacred Texts
Seminar in Asian Religions (graduate)
Seminar on Sacred Texts (graduate)
Topics in Pali Buddhism (graduate)
Topics in Mahayana Buddhism (graduate)
Seminar in Tibetan Buddhism (graduate)
Modern Analysis of Religion (graduate)
Diaspora Hinduisms (graduate)
Indian Judaism (graduate)
Teaching Religious Studies (graduate)

at University of South Florida

World Religions
Religions of India
Indian Cultures (Anthropology Dept.)
Hinduism
Islam
Buddhism in India, Sri Lanka and Southeast Asia
Buddhism in China, Japan and Tibet
Methods in the Study of Religion (undergrad/grad)
Pali Buddhist Texts (graduate)
Hindu Texts (graduate)
Buddhism and Politics in Contemporary Asia (graduate)
Qualitative Research Methods (grad.; College of Education)

at Williams College

Introduction to Religion
Buddhism
Hinduism
Modern Jewish Thought
Religion and Literature
Comparative Mysticism
Antisemitism, Misogyny and Racism

at other institutions

Philosophy of Religion
Eastern Religions
Religion and the Concept of Order
World Religions from a Jewish Perspective
History of Judaism
Jewish Diaspora in Asia
Judaism and Eastern Religions
Tibetan Buddhism
Buddhist Education
Pali/Sanskrit Buddhist Texts (graduate)

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Frontline

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SOCIAL TENSION

Dalits' battle in a Punjab village

PRAVEEN SWAMI

Despite their relative economic prosperity, the Dalit residents of a village near Jalandhar face oppression at the hands of Jat Sikh landlords.

AN enormous concrete statue of a Boeing 737 adorns the arch over the small lane that forks off the Grand Trunk Road near Jalandhar, and winds its way towards the village of Talhan. The statue is homage to the hundreds of thousands of people who have flown from Punjab's Doaba region to discover wealth in Europe or the Americas. And then, the irony hits home. For most people in Talhan, there is no escape.

BY SPECIAL ARRANGEMENT



The gurdwara of Dalit Sikhs in Talhan village.

On the face of it, the Dalit residents of Talhan seem to live on a planet that little resembles the miserable world inhabited by others of their community

CAPEEM EXP.000001

across India. Their village has clearly shared in the prosperity of the Doaba region, fuelled by remittances from non-resident Indians (NRIs) and by the Green Revolution. Many of Talhan's Dalits work for the government, or own shops and businesses. Six of the village's nine panchayat members are Dalits. Almost all the Dalit children in the village go to school, and come back to well-built homes supplied with electricity.

But since January, it has become painfully clear that Talhan is, indeed in this country. The village's powerful landholding Jat community has launched a boycott of the Dalits. The Jats do not sell the milk to them, do not allow them to buy fodder, and do not engage them for work in their fields. And, most humiliating of all, they no longer allow the Dalits to use the fields as latrines, a traditional village practice, forcing them to defecate in public, by the side of the village roads.

It all began a decade ago when the Shaheed Baba Nihal Singh Samadhi Sthal, a shrine to a carpenter-caste Sufi saint who lived and died in Talhan, began to attract pilgrims from Punjab and abroad. The offerings at the shrine were used to build a new building to house the shrine. Five years ago, when a local television network telecast the rituals being performed at the shrine, a local bank and the local school put up images of the Sikh Guru Ramdass, Saint Ravidass, and the Sufi poet Kabir, all key figures in Dalit practice of the Sikh faith.

The real problem began when the Dalits asserted that they had a right to share in the management of the Shaheed Baba shrine, since it was built on village common land. The matter went to court and, last January, the Dalits obtained an order enabling them to participate in the elections to the shrine's managing committee. The Jats refused to respect the order, and the matter went back to court. On January 14 this year, the Dalits, armed with a fresh court order, wanted to contest the elections. This time, the Jats walked out.

BY SPECIAL ARRANGEMENT



Panchayat member Balwinderjit Pal. Six of the village's nine panchayat members, including him, are Dalits.

CAPEEM EXP.000002

Talhan's Dalits now chose to assert their rights. Since the Jats had walked out of the elections, all 13 members of the committee chosen that day were Dalits. The tactic was intended to force a bargain and a meeting was called five days later to arrive at a compromise. Instead, a fight broke out. The police posted at the shrine responded by attacking the Dalits with batons.

Dalits say Station House Officer Gurbachan Singh, himself a Jat, ensured that they were thrown out of the Shaheed Baba shrine. Panchayat member Balwinderjit Pal claims that he said he would deal with us Chamaars "the way they deal with dogs". The portrait of Saint Ravidass was torn by the Jats, and the main board of the shrine was removed. A new board was put up, proclaiming the building to be a gurdwara, a symbolic assertion of Jat religious conservatism against the more syncretic practices of Dalits. That evening, 70 Jats sent a letter to the village sarpanch, claiming that Dalits had thrown stones at the shrine, abused Jats and insulted Jat women. It announced that a boycott had been put in place, and warned Jats who hired Dalits or even allowed them to enter their fields that they would face a fine of Rs.10,000.

SINCE then, Dalits in and around Jalandhar have been protesting against the outrage at Talhan almost every week. The protests, however, have yielded little result. The SHO was briefly shunted out of his job, only to return a few weeks later. The elected shrine committee was not allowed to carry out its work or even to visit the building. No effort was made to restore the status quo at the shrine or to punish those who had torn down the portrait of Saint Ravidass.

Gurkanwal Kaur of the Congress(I) who represents Talhan in the State Assembly, is a Jat elected largely because of the support of Dalit voters in rural Jalandhar. She visited the village once, promised justice, and never returned. A team from the National Commission for Minorities also visited the village, but failed to persuade the Punjab government to defend the rights of the Dalits. The boycott, meanwhile, continues. "The more well-off Dalits in the village," says Balwinderjit Pal, "are helping the poorer ones. But I am afraid we will not be able to hold out forever."

Experience suggests Balwinderjit Pal is right. Atrocities against Dalits are a recurrent, if subterranean, motif of rural life in Punjab. In September 2002, Dalits in Moond Khera village, represented in Parliament by Chief Minister Amarinder Singh's wife Parneet Kaur, faced a Talhan-style boycott. Landlords in the village charged Dalit agricultural workers with not having paid back loans. In turn, the Dalits claimed that the Jats were overstating their debt and demanding excessive and endless repayments. The Jats then denied Dalits access to their fields and also ordered local shopkeepers not to deal with them. Punjab government authorities, true to form, first pretended that nothing was happening and acted only after a series of newspaper articles exposed the incident.

BY SPECIAL ARRANGEMENT

CAPEEM EXP.000003



A view of the Dalit locality in the village.

The previous month, Dalits of the Aur caste were subjected to a boycott after they refused to leave the village of Burj, near Bhatinda, while in October, a Dalit minor was raped in Talwandi Sabo, after her mother used a tap claimed by upper-caste people as their own. Bihar-style anti-Dalit carnage is unknown, but violence does occur. In August 2002, a landlord in Mojo Khurd, near Mansa, was charged with the attempted murder of a bonded labourer, Balbir Singh.

Talhan offers special insights into the working of the caste system in Punjab as the issues there squarely address issues of political and social power. Jat Sikhs in Talhan have sought to legitimise their position by claiming that the Dalits religious practices place them outside the boundaries of Sikhism. Jat leader Bhupinder Singh says, "The reason we object to the Dalits taking charge of the gurdwara is that they cut their hair, smoke and drink." He has the support of the Shiromani Gurdwara Prabandhak Committee (SGPC), which has been working to bar Sehajdhari Sikhs, those who cut their hair, from voting in elections to the body.

At a recent meeting in Talhan, the head of the ultra-Right Damdami Taksal, Mokham Singh, even claimed that the Dalit protests in Talhan were a conspiracy to destroy the Sikh faith. The Taksal, once led by Jarnail Singh Bhindranwale, has been at the core of efforts by the religious Right to strangle alternative practices of the faith, such as those of the Ad-Dharam, Udasi, Ravidasiya and Ramdasiya sects, adhered to by most Dalit Sikhs. Although the Sikh faith expressly bars the practice of caste, most villages in Punjab have separate gurdwaras for different communities.

The Dalits, unsurprisingly enough, are dismissive of Jat claims of religious superiority. "All the Jats in our village," says Talhan resident Sadhu Ram, "also drink, and if they tell you they do not, they are lying." Religious legitimacy, however, is just a battlefield for a wholly temporal war. Prosperous Doaba Dalits have increasingly invested in building and improving gurdwaras used by the community, as a means to advertise their newly acquired economic muscle. The role of the gurdwara as a social institution also means that it offers political clout.

A welter of dissident Dalit-led religious sects have also emerged, notably that of Piara Singh Bhaniarawala. Piara Singh was jailed last year after he authored an alternative Granth, or religious text, proclaiming himself to be a living Guru of the Sikh faith. He served as a key interface between his Dalit followers, Dalit bureaucrats and politicians of all castes who hoped to use his influence to gain votes. The Sikh religious establishment, normally hostile to any kind of government intervention in its affairs, has been energetically lobbying the Punjab government for police action to root out the heretical Dalit sects.

BY SPECIAL ARRANGEMENT



Gurdwara Shaheed Baba Nihal Singh. The Dalits' problems began when they asserted that they had a right to share in the shrine's management.

UNDERSTANDING the curious play of Dalit prosperity and deprivation in Punjab requires an engagement with history. The advent of colonial rule in Punjab opened up dramatic new opportunities for Dalits. The setting up of British military bases in and around Jalandhar led to a massive demand for leather goods, produced by the Chamar caste. The Dalits were, for the first time, recruited in the colonial army, and travelled the world, gaining access to new ideas of equality.

At the same time, colonial policy ensured that this emerging Dalit class was denied control of that key instrument of rural power, land. In 1901, the Punjab Land Alienation Act restricted the purchase of land to what it described as the 'cultivating castes'. The Dalits were deemed a non-agricultural caste, and were therefore denied the right to own the land they toiled on as workers or tenants. The Act secured the interests of the Jats, whom the British saw as a kind of Oriental version of the landholding Yorkshire peasantry, propertied, hard-working, and above all, deferential to authority.

CAPEEM EXP.000005

Religion and Dalit resistance had joined hands very early. Among its first expressions was the Ad-Dharam movement, which suggested that Dalits constituted a distinct qaum, or nation, distinct from Muslims, Hindus and Sikhs. Most villages in the Doaba belt today have distinct Ad-Dharmi gurdwaras. The movement gained momentum after the return to India of Mangoo Ram, the son of a rich Chamar, who despite his wealth, had to live with a social stigma. Mangoo Ram spent much of his early life in the United States, where he was actively involved in the revolutionary Gadar movement. On his return to India in 1925, he set up a school for Dalit children, initially with the assistance of the Hindu-revivalist Arya Samaj. However, he soon switched allegiance to the Ad-Dharam movement, and helped shape it into a powerful force. During the 1931 Census, the Ad-Dharmis insisted on being categorised as a separate faith, in the face of stiff resistance from Hindu leaders.

While these mobilisations probably helped give Dalits in Punjab a better social position than their counterparts elsewhere, the community had little political power. It traditionally supported the Congress(I) against the Shiromani Akali Dal, the party of the landlords. However, both parties were dominated by Jats, an arrangement the new Dalit elite seems to be rejecting. "There is a strong sense among relatively well-off Dalits," notes Avdesh Shrivastava, the Resident Editor of *Amar Ujala* a Jalandhar-based newspaper, "that their wealth is superior to that of the Jats. They believe it is so because it has been earned through labour and enterprise, not inherited through the possession of land. This is a wholly new sensibility." Dalits' political life is also increasingly influenced by the fact that no major political party in Punjab is willing to represent their real interests. "In the next elections," says Jaswant Singh, a Dalit resident of Talhan, "we are not going to allow any politicians into our village. The fact is none of them was with us during our time of need."

Religion as a medium for political assertion, however, can only go so far. Dalits must secure real political power if the community as a whole is to share truly in Punjab's prosperity. A study carried out for the Institute for Development and Communication in Chandigarh by Bhupendra Yadav and A.M. Sharma points to the realities of Dalit deprivation in Punjab. Although Punjab has the highest proportion of Scheduled Castes in the population as a whole, 28.3 per cent, Dalits own just 2.54 per cent of the agricultural land. While the percentage of literates in the State is higher than the national average, Punjab's Dalits are less likely to be educated than their counterparts nationwide. And, between 1981 and 1991, the percentage of Dalits in Punjab living below the poverty line barely declined, while the numbers of poor among them grew. The Bahujan Samaj Party's forays into the State have, so far, had little success. The field seems to be wide open for political forces willing to address the issue.

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Tamil Nadu

Dalit Christians boycott Palm Sunday celebrations

A.V. Rangunathan

Lock up churches and hoist black flags in some places



They call it a 'Black Day': Dalit Christians of Alagappa Samudhram near Panruti in Cuddalore district protest in front of a church on Sunday.

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CUDDALORE: The Palm Sunday celebrations in at least a dozen churches located in the Dalit Christian dominated areas in Cuddalore and Villupuram districts were either obstructed or suspended on Sunday.

Palm Sunday is one of the important church festivals commemorating the entry of Jesus Christ into Jerusalem. The festivities are stretched over a period of one week preceding Easter, which is termed Holy Week. On the occasion the Christians take out processions carrying tender palm leaves to churches as offerings.

The Dalit Christians, observing the day as a 'black day,' boycotted the festivities. In some places, they locked up the churches and hoisted black flags to protest the "discriminatory practices" adopted against them and the attack on their houses at Eraiyur near Ulundurpet on March 9. In the subsequent police firing two persons had been killed.

The Dalit Christians also evicted the parish priests and asked them to take up their cause in the meeting convened by Archbishop Anandarayan in Puducherry on Monday.

The Viduthalai Chiruthaigal Katchi and the Dalit Christians' Liberation Movement have given the call to observe the Holy Week as the "untouchability protest week." State deputy general secretary of the VCK Sinthanai Selvan told *The Hindu* that the Archdiocese was not following the tenet of Pope John

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Paul that priests should shun caste bias and discriminatory practices.

The VCK was insisting upon equality in places of worship but the ground reality was contrary to the expectations. Party general secretary Thol. Thirumavalavan would lead a demonstration in Puducherry on March 19, seeking justice for the Dalit Christians, he said.

Meanwhile, Mr. Thirumavalavan put off his visit to Eraiyr on Sunday following requests from Villupuram Collector Brajendra Navnit and Superintendent of Police A. Amalraj who felt that the visit might escalate tension and precipitate the issue.

The police said the Palm Sunday fete passed peacefully at Eraiyr Jebamalai Matha Church (of the majority Christians) in which even a handful of Dalit Christians participated.

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Backward Muslims protest denial of burial

Anand Mohan Sahay in Patna | March 06, 2003 02:58 IST

A section of Muslims in Bihar are up in arms against the more affluent and powerful section of Muslims for denying them entry into graveyards on the grounds of lower caste status.

In the last one-year, a few cases have surfaced where the backward or lower caste Muslims faced trouble over easy entry for burial in graveyards and in two or three cases they were not allowed to bury. They finally resorted to burying the body outside the graveyard.

The Pasmanda Muslim Mahaz and All India United Muslim Morcha, both based in Bihar and being the socio-political front of backward Muslims, have threatened to launch a movement against the powerful upper caste Muslim elite on this issue.

Mahaz president Ali Anwar has expressed deep concern over the denial burial rights at different graveyards in the name of cast in more than six districts in Bihar.

AIUMM president Dr M Ajaj Ali, who had championed the cause of backward Muslims in Bihar in the 90s and whom he termed as 'Dalit Muslims', first raised the issue about the denying of burial rights.

He that disallowing of a particular Muslim burial in a graveyard on the grounds of caste is against the basic tenants of Islam. "Where is the caste system in Islam, there is no basis of caste in Islam, but it is being practiced and creating trouble in social harmony," he said.

Anwar claimed that some people have been denied access to a graveyard despite having vasiyatnama [validity for entry] in Jahanabad district a few months ago. "Some powerful people disallowed burial of Salim Ansari in the graveyard on the ground of caste," he said.

He has decided to stage a dharna [protest], along with a team of his Mahaz. "We have recorded instances in which people belonging to lower Muslim caste have been stopped from burying their dead," he said.

Both leaders in separate statements have urged the All India Muslim Personal Law Board to intervene into the matter before it is too late. "I would like to appeal to Board to leave the political issues in the hands of politicians and instead take religious issues related with Muslim community like this to resolve it," Ali said.

Though the number of such cases of denying entry for burial in graveyard is still rare, the issue raised by leaders of backward Muslims has added a new twist to the entire issue.

Usually, there is a common graveyard for all Muslim in a Muslim village or mohalla where all of them have been burying their dead for ages. But there still are a few villages where the backward Muslims are forced to create a separate graveyard for them.

In Bihar, backward Muslim leaders have demanded job quotas for backward Muslims claiming they are equal to Hindu backward community.

They claim that over 75 percent of the Muslim community comprising backward Muslims, including the Ansari, Kunjra, Churihara, Dhobi and Halalkhor.

The upper caste Muslim comprises of Syed, Sheikh, Pathan [Khan] and Mallik.

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